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INQUIRIES

MADE BY THE

BISHOP OF MADRAS,

Frederick Gell, bp.

REGARDING THE REMOVAL OF CASTE PREJUDICES AND PRACTICES,

IN THE

NATIVE CHURCH OF SOUTH INDIA;

TOGETHER WITH THE

REPLIES

OF THE

MISSIONARIES AND NATIVE CLERGY SENT THERETO.

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INQUIRIES REGARDING THE REPRESSION OF CASTE IN THE DIOCESE OF MADRAS, 1867.

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1. Have you taken measures to ascertain whether every *Native Agent*, whether Catechist or Schoolmaster, receiving his salary in whole or in part from the Society with which he is connected and labouring under your superintendence, whatever be the caste to which he belongs, has given up caste to the extent of voluntarily and publicly eating, with persons of a caste supposed to be lower than his own, food prepared by persons of that caste?

2. If there is a *Boarding School* for boys or girls or an *Institution* for training youths for Mission employment in connection with your Station, supported in whole or in part by means of funds supplied by the Mission and placed under your superintendence, what measures have you adopted for the purpose of practically teaching your pupils that distinctions of caste are not to be observed by Christians in the eating of food and in social intercourse?

To bring out this point more distinctly it will be necessary that you should state—

(a) To what castes the pupils in your School belong and in what proportions;

(b) What is the caste of the person by whom the food is prepared; and

(c) Whether any distinction of time or place is observed at meal times amongst the pupils belonging to different castes.

3. Have any measures been adopted by you to further the abandonment of caste distinctions in eating and drinking and in general social intercourse amongst your *Communicants?*

4. What progress have you made towards the introduction and popularization of the re-marriage of widows among those castes in which widows were not allowed by the heathen usages of the caste to marry again?

5. Have you any further information to afford, not embraced in your replies to the foregoing inquiries, regarding your mode of procedure in dealing with the Caste prejudices of those who are under your spiritual charge?

BANGALORE, 2D SEPT. 1868.

To each Missionary and Native Clergyman.

REVEREND AND DEAR SIR,

In the Replies which were sent to my Inquiries last year regarding the Repression of Caste there were so many statements and suggestions which appeared to me to be valuable for those who are practically interested in the subject, and they derived so much additional value from their contexts, that I deemed it best to have the whole printed. And herewith I send you a copy.

You will thus be able to see and judge for yourself, whether you can make any improvement in the method which you are pursuing in your own field of labour, far better than you could have done by the help of any summary which I might have made of the contents of the Replies, or any set of Rules which I could have drawn out from them.

Two general conclusions which I have formed from the perusal of the Replies gratify me very much, and appear to be full of encouragement for all who seek the good of the native Church.

(1.) One of these conclusions is, that most of those points upon which Bishop Wilson especially insisted thirty-four years ago, have been gained; and some progress made in the attainment of all of them. They are enumerated in his letter to the Reverend D. Schreivogel and that Missionary's congregation at Trichinopoly, dated 17th January 1834, and are as follows:

" One uniform method should be, as much as possible,

followed in all the Churches. The following are amongst the particulars which should be insisted on by degrees :—

1. The converts sit all together in Church.

2. They come without distinction to the Lord's Table.

3. The Country-Priest and Catechist receives into his house any one that comes to him on a religious errand or business, of whatever caste.

4. The Congregation admit into their houses the Catechists who are duly appointed to instruct them and read with them.

5. The Country-Priest does not refuse to remain in the Village where he is appointed, because there are none but those who were formerly of inferior castes.

6. Godfathers and Godmothers are taken indiscriminately from whatever caste : and if one be of a different caste from the rest, no objection is taken.

7. When the Congregation is called together about any matter, all that can come are welcome, if only they are baptized.

8. In the Churchyard no separate place is allotted for the interment of those of the higher castes as they were called.

Many similar topics will probably occur to your own minds, but these suggested themselves to me and appear material."*

Again, when at Tanjore in January 1835, after his long and searching inquiry into the whole subject, he spoke at a large Conference to the same purport. "I would have every one capable of rising by their industry, their merit, their office, their piety, their honesty, their truthfulness; so that if a man is honest, industrious and able, he may rise in rank accordingly. The impassable barrier which Caste presents to this must be removed. There must be no impassable barrier when you sit at Church; but a pious, cleanly, learned Pariah catechist

* See Life of Bishop Wilson, Vol. I. p. 444.

must be allowed to sit where he pleases without offence. There must be no impassable barrier at the Holy Table. If seven or eight Soodras were kneeling there, a Pariah must be allowed to come up and kneel too without confusion or dissension. All this is so simple and clear, that when agreed to and carried out practically, you will wonder why you made so much difficulty about it. Then also the country-priest will receive all who come, and will live amongst his flock. The Catechist will do the same. When Meetings are held on Church matters, all may attend. When Godfathers and Godmothers are wanted, the choice must not turn on their Caste. The burial ground also will be common to all the dead. I do not interfere with your national customs, or with matters of dress and food. But old heathenish customs must be relinquished."*

(2.) Another encouraging conclusion which I have drawn is this; that there is an almost unanimous feeling, on the part of the Missionaries and native Clergy, as to the importance of extirpating Caste and exchanging its distinctions for those of rank, education and the like; that much wisdom and Christian love have been exhibited in endeavouring to obtain this object, not by coercive measures but by persuasion and the power of the truth of Christ working upon the prejudiced heart, and by the use of every opportunity for making advances without irritating.

Of the many excellent suggestions contained in these letters there is one, the mention of which occurs but seldom yet which seems so important that it may not be amiss for me here to invite your particular attention to it. I mean that which brings to notice the powerful influence of the female members of a family in upholding Caste prejudices and customs, and recommends that good

* See Life of Bishop Wilson, Vol. I. p. 4678.

care be taken that they also be included, whenever it is possible, in efforts made to promote the abandonment of Caste distinctions, and the exercise of Christian love.

I commend the volume to your thoughtful perusal. Considering the antiquity and strength of the Institution against which we have to contend, we have great cause to thank Almighty God for having so blessed the past efforts of His servants that they have gained the ground which has already been gained. Yet truly much remains to be won; and we have need to pray for more abundant blessing in time to come.

May He grant that the record now circulated of the results which have already been accomplished, and of the efforts and experiences of the existing body of Missionaries and Native Clergy, shall produce that effect in each which may be most suitable for him; awakening one to a clearer sense of the evil of Caste in raising obstacles against the progress of the Gospel; stirring up another to more constant watchfulness for opportunities of checking it, and more affectionate zeal in setting forth the character of the Gospel and the Spirit of Jesus Christ as its great contrast and its antidote; directing some to the adoption of wiser measures than heretofore; encouraging others with the reflexion that in their own cases all has been done that can be done by man; and leading all to more earnest prayer and dependence upon God, that by His Almighty Spirit He will move the hearts of all who are in bondage to this un-Christian system to cast away their fetters and in the full liberty of the Gospel of Christ to love as brethren.

I am,

Reverend and Dear Sir,

Your very faithful brother in Christ,

F. Madras.

MADRAS.

Rev. C. E. Kennet, S. P. G.

Vepery, Madras, 13th Sept. 1867.

I deferred sending a reply to your Lordship's Circular regarding *caste,* under the impression that you would not expect me to write on the subject, being as I am without any Tamil ministerial charge. Yet it has struck me that your Lordship might wish to know the course I pursued as a Missionary in respect to caste during the 18 years I had the privilege (which I now only can estimate sufficiently) of living and labouring as such in Tinnevelly.

Your Lordship may be surprized to learn that I *never* enforced any caste test among the native agents who served with me.

I have always had a strong feeling against tests, but the fact was that I seldom had a high caste catechist or schoolmaster associated with me. I found no difficulty in inducing such as were Shanars and Pariars to fraternize with each other, and eat together at any common feast or gathering. They would not eat in each other's houses, where of course there could be no possible control on the part of the missionary.

While I desire to see the distinctions of caste eradicated without the use of the knife by the simple power of divine truth and love in the heart, I am yet free to admit that the imposition of a test is justifiable and necessary in the case of *paid* agents of a Missionary Society. I would strongly deprecate such a course in the case of Christian congregations, and especially communicants when they willingly partake of the same Bread and the same Cup.

As to Mission Boarding Schools, it is traitorous to spend mission money in nursing caste saplings to encumber the ground afterwards.

Mrs. Kennet watched very closely to check and destroy every appearance of caste feeling among our boys and girls, and no distinction whatever was tolerated for a moment in the matter of food (which was always prepared by Pariah cooks) and all else.

I have ventured to make only these few general remarks, but must not conceal from you, my Lord, the deep feeling of mistrust I entertain for all legislation in this matter. Where the heart has been touched by the love of our dear Lord I cannot conceive the least room being found for caste prejudices of any kind. And this makes me think that true conversions need to be more largely witnessed, before the caste question can be effectually dealt with in the Native Church. Missions hang too much on the personal power of the Missionary. Caste may seem to disappear, but is kept only in abeyance, so long as that personal power lasts.

CH. EGBERT KENNET.

Rev. D. Savarimoottoo, S. P. G.

Vepery, 7th Aug. 1867.

1. There is none among the Mission Agents, whether catechists or schoolmasters, who keeps caste.

2. There is no Boarding School in this Mission where caste is observed: but there is one for Portuguese boys, into which a native Christian boy from Cuddapah who speaks Telugoo has been lately admitted, and he keeps no caste.

3. In this congregation there are six Christian families who keep caste and do not eat with their fellow Christians. Their general social intercourse with them therefore is but partial. These attend the church on Sundays and receive the Holy Communion without distinction of caste. No measures have been adopted to further the abandonment of the caste distinctions in eating and drinking and in general social intercourse amongst my communicants. Such an attempt it is suspected will lead them to join the Lutheran Church here where caste is tolerated.

4. No progress has been made towards the introduction and popularization of the re-marriage of widows among the caste Christians. No case either of any offer of the kind or opposition to it has ever come to my notice.

5. With regard to my mode of procedure in dealing with caste prejudices of those under my spiritual charge, I acknowledge with humility that with all my endeavours through ministerial persuasions the prejudice can hardly be removed. They are frequently reminded of the covenant made at their Baptism and of the obligation to their loving Saviour. They have likewise set before

them for their instruction and encouragement the superiority of the character and privileges of Christian believers above those of the heathen in the world, the possessions of those who leave all and follow Christ, the comforts of their souls in this life and the richest happiness in reserve for them. Not a Sunday passes in which some one of these Christian truths is not preached to them. Besides, when I go to their houses either for visiting the sick or for administering to them the Holy Communion, for speaking words of consolation to the mourners or for conducting prayers, I endeavour to impress upon their minds, such solemn truths as would tend to lead them to despise the affection of the world and to strive to attain that peace which the world cannot give. They are affected on such occasions and seem edified and comforted, but nevertheless I regret to say that the root of caste is a strong-hold in them. Caste is certainly a monstrous evil which stifles all convictions.

D. SAVARIMOOTTOO.

Rev. W. T. Satthianadhan, C. M. S.

Madras, 29th July, 1867.

1. In the district of John Pereira's the number of Christian agents is eight viz., one catechist, three schoolmasters, two schoolmistresses and two monitors. They belong to four different castes; but it is a matter of thankfulness that all these agents have given up caste so far as to eat with persons of a caste lower than themselves on public occasions and at social gatherings.

2. I have nothing to say on this point as I have no Boarding Schools.

3. Measures have been adopted with this object in view. Monthly Meetings are held in rotation in the houses of the leading members of the congregation—in every case communicants—for the purposes of prayer and mutual advice and consultation on matters affecting the kingdom of Christ. At the close of these meetings a simple repast is provided by the person in whose house the meeting is held, and all join in partaking of it.

4. I regret I cannot give a satisfactory reply to this inquiry. The fact is, the congregation at John Pereira's being small, the number of young widows is very limited. Indeed I may safely affirm that there is scarcely any young widow who seeks or requires a re-marriage. This is a point I constantly bear in mind, but I have made no efforts of any kind in this direction as there has been no occasion for them.

5. Under this head, I may be permitted to observe that as far as eating and social intercourse go, most of the native Christians have got over the difficulty. Intermarriage is the great point; and unless this become natural and easy—consistently I mean with social distinctions—we have no reason to suppose that caste has disappeared in the Native Church. When we contrast the present position of caste with what it was 20 years

ago, I may safely assert that Christianity and Education have done a vast deal in breaking the force of stereotyped opinions and prejudices arising from the observance of caste. There is a fair number of instances in which intermarriage has taken place, and we are gradually making progress in this respect. In my own congregation at John Pereira's, there is a case at present. Arrangements have been made by which a marriage is to be solemnized between a low caste young man, and a professedly high caste young woman. I beg to state in passing that I have adopted no forcible or pugnacious measures for the repression of caste among my people nor applied caste tests. But in my instructions and sermons, I have always endeavoured clearly to set before the people the folly and evil of caste distinctions, shewing that it is not only contrary to the declared will of God in His word, but that it is also an enemy to all progress and civilization. Moreover, I watch for opportunities, and whenever circumstances occur (as in the case above mentioned) by which the influence of caste may be weakened and triumphed over, I seize the occasion at once and do what I can to promote right feeling and Christian brotherhood. This moral influence and moral force is, as I submit, after all the best course that could be pursued in regard to this matter. Any harsh measure will tend not only to wound the feelings and give umbrage, but it may also defeat the object which we wish to accomplish. I have no doubt that as education spreads, and vital Christianity becomes rooted in the minds of the people, all caste distinctions so diametrically opposed to the spirit and genius of the Gospel, will gradually cease to exist, and the native church will grow into all the beauty and symmetry of primitive Christianity. The Lord hasten it in His own time!

W. T. SATTHIANADHAN.

Rev. T. V. Swami, C. M. S.

Blacktown, Madras, 20th August, 1867.

In reference to your Lordship's Circular bearing on the subject of caste, I beg to state that my catechist, who is the only native agent under my superintendence, has given up caste to the extent of eating with persons supposed to be of lower caste than his own.

In my congregation there are at present no less than nine caste-keeping Christian families; but I understand they do not positively object to widow marriage among their own caste people.

Having but recently entered upon the pastoral work, I have made no efforts as yet to further the abandonment of caste prejudices and to promote social intercourse amongst the Christians of various castes in our congregation; nor do I possess a sufficient amount of missionary experience to enable me to offer any suggestions to your Lordship on this important subject.

THEOPHILUS V. SWAMI.

TANJORE.

Rev. S. G. Coyle, S. P. G.

Paumben, 13*th July,* 1867.

1. I have never formally applied the caste test to the agents of the Ramnad and Paumben Mission, but I am told that this was done by the Rev. J. M. Strachan, when he had charge. I can state, however, from my own personal knowledge, that all the so-called high caste agents have voluntarily and publicly eaten with men of a so-called lower caste, except one who is employed and supported by the Local Auxiliary Gospel Association. With respect to low caste men, as they are called, (Shanars and Pallars for instance) no test, as far as I am aware, has been applied to them; the reason being that there are not many men employed in our missions in the south of a caste inferior to theirs. If a Shanar would eat with a Pallar, or both with a Pariah or Chuckler, I should consider that the person so doing would give a sufficient proof of his renunciation of caste, at least as far as eating is concerned.

2. There is no Boarding School in this Mission.

3. The only opportunity I can have of discouraging or repressing caste prejudices among communicants is when they present themselves at the Lord's table, and I am happy to say that on such occasions they receive the elements indiscriminately. As for anything like cordial intercourse in eating and drinking I do not believe that it exists between high and low caste communicants, considered only as communicants.

4. The native Christians of this mission are so very few in number, so widely scattered, and so entirely independent of the missionary in their temporal concerns that he can do nothing to promote the object mentioned in this para.

5. The circumstances of this mission do not admit of any systematic action in regard to the delicate and difficult subject of caste as it unfortunately exists in the native church. All that I am able to do is to avail myself of every opportunity in my intercourse with the people to denounce it as an antichristian system, and to oppose its pretensions on all proper occasions.

S. G. COYLE.

Rev. J. Guest, S. P. G.

Tanjore, 12*th July,* 1867.

1. There are *three* native agents under my superintendence; *one* at Tanjore, and *two* in the Amiappen Mission; but they are all *non-caste men.*

2. There is a *Boarding School* here, in which 30 girls are maintained by the revenue from the Sedayangal village;

(a.) The children in the abovementioned school are all *non-caste.*

(b.) The present cook-maid is a caste woman, which I did not know when she was entertained. I was under the impression that she was *non-caste* because she was employed for several years, as cook-maid, under Miss Hogg, who had charge of the boarders belonging to the C. M. S. I engaged her services, because a respectable *non*-caste woman could not be found here. However as the boarders are *all non-caste,* this arrangement will not affect them in any way.

(c.) As *non-caste* children, they all eat together.

3. I have not adopted any measure to further the abandonment of caste distinctions *in eating and drinking,* and in general social intercourse amongst any *communicants.*

4. The *re-marriage* of *widows* among *caste Christians* or even *non-caste* Christians, is a matter which I have never insisted upon.

I have just ascertained that a *caste widow* was *re-married,* in the Tanjore congregation. She is still living. [Her name is *Ponney*].

5. It appears to me that *caste prejudices* are not so strong among our caste Christians as they used to be in former times; and I say so because,

(1.) Caste Christians unite more freely with Pariahs in partaking of the Lord's Supper.

(2.) The Pariah catechist is allowed to enter the house of caste men, and to sit with them; which was not the case formerly, as the *secession* which took place at Vepery will prove. That *secession* was caused, by the entrance of a *non-caste* catechist, with the missionary, into a *caste* man's house.

(3.) A non-caste catechist is allowed to perform spiritual offices in a *caste-man's* house; as also to read the funeral service over the remains of a *caste* man when the missionary is not present.

Notwithstanding these concessions, *caste prejudices* are still very strong among the Tanjore Christians; and I believe that *God's grace* only can remove them.

J. GUEST.

P.S. I have used the term *non-caste;* but doubt whether it ought to be applied to Pariahs, as they also have caste-prejudices, and refuse to eat with Pallar Christians.

J. G.

Rev. G. Heyne, S. P. G.

Negapatam, 27th Aug. 1867.

1. I have *three* mission agents under my superintendence: one is a *non-caste* man, the other two are caste men. The latter have given up caste to the extent required by the missionaries of the Tanjore district: one of them, I know, has gone further, in partaking of meals with those who do not belong to the mission, of a lower caste.

2. There is no boarding school, either for boys or girls, in this mission.

3. I have always held caste in great abhorrence, as being the chief stumbling block not only to the extension of Christianity in India, but also to the existence of Christian love and unity among the native Christians themselves. I have therefore during the long course of my mission service always shewn, both by my conversation and my manner of acting, how much I was opposed to it. Both in preaching, and in conversation with our native Christian caste people in my visits to them, I have endeavoured to point out how utterly repugnant caste was to all right Christian feeling and to the spread of pure, loving Christianity.

The Christians in Negapatam, I am thankful to say, partake of the Communion indiscriminately, without distinction of caste. Whenever I have found individuals approach the Lord's Table in the spirit of caste, I have quietly remonstrated with them afterward, and always with good effect, as manifested in their after approaches to the Table.

4. I must confess, that of late years I have not turned my attention to this subject, as cases of this kind have not come before me.

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5. My mission district is a small one and consists of only two congregations: one of Shanars, living five miles from Negapatam; the other at Negapatam is formed of caste and non-caste Christians. There are five families of the former. The caste men hold respectable situations under Government and on the Railway; the non-caste, are house servants and labourers, so that, even if they had all been of the same caste, the former would not associate with the latter, though I know they are well disposed towards them. In my intercourse with them, I have treated all alike, letting them see that I only respected their position as to rank, &c., and not as to their caste superiority.

GEO. HEYNE.

Rev. W. Hickey, retired Missionary.

Madura, 28th June, 1867.

I have now no school for day scholars or boarders connected with a native congregation.

2. But, in days past, my pupils were of different castes, all boarding together in the same room, without any distinction as to mats and plates, &c. The cook was of another caste, children of which were not among the number of my boarders. She was of the Brazier caste, and Pariah servants helped her in her school duties. The children had their food together, and slept together.

3. In my missionary days all measures which were adopted for the abandonment of caste did not extend beyond *paid servants* of the mission. We did not, directly or indirectly, interfere with the members of our communion in what regards their social intercourse, although they were regular *communicants.* They were required to take the Holy Supper *comminglingly* without caste-distinctions. If any refused to obey, he

was not admitted to the Holy Table. This rule was pretty well understood and acted upon.

While I state this fact, I am free to admit that caste people never ceased to be caste-people by adhering to their special and exclusive caste distinctions; and I am afraid that, though religious scruples may induce them to communicate in common, their social scruples will resist all encroachments out of the church walls. Missionary policy should be prudent in its advance, and firm in its discipline, in its aggressive movements upon the native Christians. We have the zealous Lutheran Missionaries in antagonism to our views and measures touching caste; and I am tempted sadly sometimes to ask—was it Christ, or some one else, who has sent them to sow the seeds of discord amongst those who are resolved upon building the Christian church upon a basis that tolerates caste in no form whatsoever?

4. I believe that the re-marriage of widows among our Sudra Christians has less opposition now than it used to have some ten years ago. Of course no compulsory measures were ever adopted by me, but persuasion and argument drawn from the Word of God have often been used; and in a few instances, (very few in my experience) these have prevailed. A Sudra schoolmistress of my Boarding School married again as a widow, unopposed by her parents and relatives, her father being then a catechist under me in Dindigul.

5. Caste is an evil which does not simply confine itself to the pride of *birth*. It is an admission of historical significance, and is more ethnological than supercilious. The lowest day labourers if they bear a different caste appellation from each other will not take the food cooked by each other, or even touch their cooking utensils; much less would they marry and give in

marriage. The design, evidently, is to keep the clanships distinct, and to retain the aboriginal differences of ethnological derivation, and local and social peculiarities. The policy which wrought out the exclusive influence which has perpetuated the distinctions of caste was a sagacious one in its time, but it did not foresee the moral influences which it would oppose to the progress of civilization. It was a selfish and narrow minded policy; and what is selfish in power is tyrannical in practice. Hence, it appears to me, that education will have greater influence in destroying caste than a rigorous Christian discipline for which the people are not prepared. In the Missionary Church, no Hindu ought to be baptized who has not been thoroughly educated on this point, and who will not on conviction renounce caste *in toto.* All our measures should bear upon its annihilation in *principle* and *practice*, teaching them that God "hath made of one blood all the nations of the earth;" and that Christ hath died for all; in Whom there is neither Jew nor Gentile, Circumcision nor Uncircumcision, Bond nor Free, &c. Our former policy was guided by the hope that when the native converts were better acquainted with the principles and spirit of the Gospel, they would, of themselves, renounce all the distinctions of caste. We have now found to our sorrow that that policy had only strengthened the evil by toleration, and created for the caste man a bridge to pass over to Heathen customs and practices, by permitting him to claim his social status among idolaters. The Israelites were otherwise instructed when they were to enter Canaan; and if we have overlooked, or rejected the principle of social antagonism which it developed, we have ourselves to blame for the consequences.

WM. HICKEY.

Rev. C. Hubbard, S. P. G.

Canandagudy.

1. Ever since the year 1856, when every recusant in my mission who refused to take this test was summarily dismissed by me, I have yearly renewed it by requiring the agents to attend the annual "Love feast" at Tanjore, when all castes eat together publicly food prepared by a variety of cooks: and the rigid enforcement of this rule has kept out of my service thenceforward any caste-retaining agent.

2. What I have done to destroy distinctions of caste in my boarding schools will be clearly understood by reference to the documents which accompany these replies. (1) I first introduced Pariah boarders immediately on my joining the station in 1847; but for a time they ate in a room separate from the Kaller children—(2) this was altered in 1850; from which time the boarders of all castes eat together at one time in the same apartment plainly and publicly, though the *Pariah* children sit at a short distance from the rest, a distinction of rank that cannot be dispensed with in a place where the Pariahs and Pallers are serfs of the Kallers.

(a.) In my boys' boarding school on the 30th of June last there were 16 boarders, of whom three are the sons of caste-renounced Christians, four are Pariahs and nine Kallers. The first and last denominations sit together without any interval between them.

In the girls' boarding school, at present, in consequence of our having lately sent home four of the older girls, we have 10 girls, three of whom are Pariahs, and the rest Caste, whose eating arrangements are the same as the boys'.

(b.) The cooks are Kallers, as at the seminary of Vediarpuram and the boarding schools of Erungalore.

(c.) I have remarked before that no distinction of time

or place is observed amongst the pupils at meal times—all eat at the *same* time and in the *same* place before all observers.

3. I have ever sought to impress my people with the sinfulness and injuriousness among Christians of the exclusive rules of caste, by which the brotherhood of Christ is divided, and social amelioration and intercourse impeded. I have laid it upon their consciences to try and get quit, by degrees at least, of its tyranny and bondage, and to regard *every* member of the mystical body as equally worthy with themselves of love and respect. And in regard of the "Sacramental eating and drinking," I have from 1847 to 1867 insisted on its thorough indiscriminateness and equality.

4. I am thankful to say that among the Kallers who form the bulk of my congregations, the re-marriage of widows needs no action on our part: both heathens and Christians practise it; and while I am in the act of writing this, several such marriages are going on in the village. The Pariahs of course have no scruples in this matter.

C. HUBBARD.

Rev. C. S. Kohlhoff, S. P. G.

Erungalore, 26th July, 1867.

In reply to your Lordship's questions, I submit———

1. That as it has been a rule in the missions of the Tanjore circle since 1847, that "no native catechist, schoolmaster or reader shall be employed in these missions hereafter unless they have given up *caste* to the extent of eating with their Missionary and their brother catechists in the presence of the Missionary," no agent has been admitted into the service of this Mission during the last 20 years who has not conformed to this rule. I may also add that having been the Secretary of the

Tanjore Local Committee since 1847, the observance of this rule, in all the other missions in this circle, is a fact to which I can testify from personal knowledge.

From 1847 to 1856 the arrangements respecting the "*Caste test*" were left to each Missionary to be carried out by himself in his own district: and this was done generally by his inviting the person about to be employed in the Mission to partake of a meal at his table. But in 1856 the Tanjore Local Committee resolved that the test shall take the form of a public dinner, to which all the agents of these Missions were to be invited on the occasion of their annual gathering for their examination, and that this public dinner be repeated every year. And this has accordingly been done for 12 years consecutively. And though there has been some difference of opinion among the members of the Local Committee as to the expediency of this measure, nothing has interrupted its observance during this period; so that I may say, it has become an accomplished fact that no person is admitted into mission service in this circle of Missions without giving "the test" in the manner above mentioned; while at the same time the various discussions which have arisen among us on this subject, have only served to give more publicity to our proceedings in this respect and to make it plain to all, that the observance of the rule thus laid down by the Tanjore Local Committee with the sanction of the Lord Bishop and the Diocesan Committee is a "sine quâ non" for the employment of any catechist, schoolmaster, or reader, in these Missions.

So that your Lordship will at once perceive that due measures have been taken to satisfy ourselves that no agent should be employed in these missions as a catechist, schoolmaster, or reader, who has not given up "caste" at least to the extent of publicly eating with per-

sons of a caste supposed to be lower than their own, food prepared by persons of that "caste."

2. To your Lordship's question regarding Boarding schools for boys and girls, I must reply by stating what I mentioned to your Lordship in February 1865 at the Missionary Conference at Trichinopoly—that I have not taken any measures beyond those which circumstances seemed to allow, to do away with the observance of caste as regards the arrangement of their meals—and my reasons for this are—

1st. That the children in these schools, being taken from the congregations of this district who are all of one caste, consist of one caste only (Sudras.) It is a curious fact that the only non-caste members of my congregation are teachers in the boarding school—viz., the headmaster of the Boys' school, who is a young unmarried man, and the mistress of the Girls' school, his widowed aunt. His mother and grandmother, having come to reside with him, are also members of this congregation. These four persons are the only non-caste members connected with this Mission district. This circumstance has prevented the mixture of castes in our schools which I should have much desired, and deprived me of the opportunity of adopting such measures as might teach them that distinctions of caste are not to be observed by Christians in the eating of food and in social intercourse. The schoolmistress however, I have often observed, had so won the affections of the children that they have looked upon her as a mother and frequently shared her meals with her.

2d. As these children, especially the boys, are not all expected to enter the Mission service when they leave school, and in fact a very small proportion have done so, I did not think it expedient to take any steps to make them break caste in school.

3d. As the parents of these children are not required

to give up caste, to demand this of the children would be to place them in a different position from their parents, and that at an age when they are unable to do anything to help themselves or carry out the principles inculcated on them while dependent on their parents.

4th. If notwithstanding all these circumstances I was still resolved to have non-caste cooks in these schools, I should find it extremely difficult to procure such from a distance, and when procured from some of the other districts, the inconvenience they would experience in finding themselves among persons of another caste and in a strange place, would render their situation very uncomfortable to them.

For these, and other reasons which it is needless for me to enlarge upon, I have refrained from interfering with the cooking arrangements of the schools, when even such as they are, have required much care and the daily attention of Mrs. Kohlhoff with whom I have found it necessary to leave this department of the work.

Your Lordship will remember that when this subject came under discussion at the Missionary Conference at Trichinopoly in February 1865, I then stated the reasons which induced me to abstain from introducing non-caste cooks into the boarding establishments at Erungalore; nor can I yet see any good that can result from such a forced measure, for such it would plainly be, considering the circumstances of my mission, so long at least as caste is allowed to be held by the congregation in general. At the same time I now repeat what I then said viz., that should your Lordship after careful consideration come to the determination, that non-caste cooks shall be introduced into these schools, I will readily endeavour to carry out your Lordship's instructions on the subject, whatever may be the consequence.

I think it right however to mention here, that in the

event of non-caste cooks being introduced into these establishments, the children of the most respectable members of my congregation would be withdrawn by their parents, whose suspicions would thereby be excited and our educational works in the districts for some time checked.

It should also be borne in mind that besides the Seminary at Vediarpuram, which as a public Institution cannot be looked upon in the same light as a boarding school, there are only two Mission districts in the whole of this circle of Missions that would be affected by this measure. The two districts to which I refer are Canandagoody and Erungalore : for though there are boarding schools also at Tanjore and Trichinopoly, the children in them being all non-caste, (the cooks are also non-caste,) they are not affected hereby. The burden consequently of carrying out the measure to remove all caste feeling from the school children, would fall entirely on the Missionaries of the two above mentioned districts. Allow me however, for my part, to assure your Lordship of my readiness to bear even this extra burden in carrying out your Lordship's instructions for the benefit of this Church and people.

3. I now proceed to reply to the 3d. question, as to whether any measures have been adopted by me to further the abandonment of caste distinctions in eating and drinking, and in general social intercourse, amongst the communicants of my congregations. I have only to remind your Lordship of the great struggle we have had for 20 years past in bringing our native assistants to abandon the distinctions of caste in social intercourse, in order to explain the fact that no further direct effort has been made by me to extend this movement among the congregation.

It was certainly no small advance in the right direc-

tion to have brought our catechists and schoolmasters to set an example in this respect to their countrymen and fellow Christians. And though the step we took in this matter was a bold one, considering the difficulties to be encountered in opposing the ancient institution of Caste in its very stronghold, and was therefore considered by many to be hopeless, yet it has not been without good result; for it has led to much earnest enquiry among our people, and loosened the hold which caste prejudices had on their minds. Individual instances may be mentioned of caste men among my congregations having of their own accord and without solicitation partaken of food from my table; but I do not lay any stress upon such cases as they are more of a private than of a public character.

4. The re-marriage of widows is a question with which I have no occasion to trouble myself, as the congregation under my care consists wholly of a class who, even before they embraced Christianity, were accustomed to this practice.

5. In conclusion I beg to offer the following remarks as the result of my experience in respect to caste.

1st. That it is a matter of so intricate and complicated a nature, that it is no wonder our efforts for so many years past have met with so little apparent success: but instead of allowing the various questions to which it gives rise to confuse our minds, it would be well to fix our attention on *some well devised plan* to meet and overcome the difficulties it opposes to the advance of the Gospel, and steadily to pursue it. No doubt the only effectual plan would be to require every member of the congregation to follow the example now set to them by these native teachers as to eating: but I fear this would not generally be considered expedient or practicable in the present constitution of our Missions.

2d. That the influence which caste exerts is not uniform in South India, and that a due estimate therefore of the efforts used to counteract it in our several Missions can only be arrived at, after taking into careful consideration the various circumstances in connection with them. It is notwithstanding of great importance to adopt such measures for counteracting it, as can be brought to bear *equally and uniformly* on all.

3d. That in order to give due effect to any measure that may be adopted and finally laid down, it seems highly desirable that the missionaries and lay brethren engaged in work should have an opportunity of conferring personally on this subject with the Lord Bishop, and of explaining their views fully to his Lordship, before those measures are finally laid down.

C. S. KOHLHOFF.

Rev. F. J. Leeper, S. P. G.

Tranquebar, 8th July, 1867.

1. Nearly all the native agents under my superintendence have been taught either in Vediarpuram or Sullivan's Gardens, and the few exceptions, Pariahs, are expected to attend the yearly 'Love Feast' at Tanjore.

2. There are no Boarding schools either in this or the Combaconum district connected with the S. P. G.

3. I have never attempted to bring the Communicants together to partake of a *social meal*. If attempted, they would leave our Church, I fear. While I hold the *Spiritual equality* of all ranks in the Church of Christ, I do not think that *more* should be required from native than from European Christians. To break through the *social prejudices* of the people and tell them they are to receive others than those of their own choosing, is an inversion of the good old rule that every man's house is his castle.

4. I have no difficulty in the re-marriage of widows. The caste I have to deal with, all recognize the propriety, and act on the principle, of re-marrying widows *when possible.*

5. I have already expressed my views respecting caste in a minute I forwarded to the Local Committee last year. I believe that education has done and will do more in repressing caste than the Missionary. Young men, Brahmins, educated at the Government Schools have partaken of food at my own table, though they had no intention of becoming Christians. And even with Christians, Caste, *without any legislation*, is losing its power. Each high caste congregation will *now receive* Pariah and Shanar catechists, hear them preach, and allow them access to their houses *officially.*

F. J. LEEPER.

Rev. A. R. C. Nailer, S. P. G.

Vediarpuram, 6th August, 1867.

I beg leave to submit my replies to the queries contained in your Lordship's letter of 7th June 1867 with reference to the system of caste as retained by native Christians in our congregations.

1. The native Mission agents employed in the Vediarpuram District belong, all of them, to the lower castes (or as they are commonly designated non-caste) viz., Pariahs and Pullars; and they have, since the introduction of the caste *Test* in the Tanjore Province in 1856, been in the habit of attending the annual examinations, and of also heartily joining in the dinners provided for them on such occasions. This perhaps may be considered as very immaterial; but it must be borne in mind that there is as much prejudice in the case of a Pariah or Pullar mingling and having a social meal with each other, as there is in

the case of a Sudra mixing with either of the above two at the social board.

2. At Vediarpuram there is a Boarding Institution expressly established for training Christian youths for Mission employment. This Institution, I am sorry to add, is not held in very great repute by the *caste* Christians of the Province, in consequence of a notion prevalent among them, that one of the chief objects for which the Vediarpuram Seminary was established was the putting down of Caste. These people refuse to send their children here, not because they can *afford* to send them elsewhere, but merely from the fear of their becoming *contaminated* by that promiscuousness which is to be found in our establishment. It is indeed true that caste has never been permitted to exercise any sway or influence in the Seminary, and the mode adopted to bring this about has always been by *persuasion* and not *compulsion;* but I doubt much whether one of the express objects for which the Seminary was originally established, was for the purpose of putting down caste, as asserted. I feel rather strongly on this point and am glad an opportunity has been now afforded me for unhesitatingly denying an assertion that I have often heard made by some of my Brethren, to the effect that when a *Caste*-boy is sent for admission into the Seminary, he is subjected to all sorts of *indignities* by force, and that this is the reason why such a strong prejudice exists against our Institution. I repeat that no other measures but those of *persuasion* have been adopted, towards rooting out of the minds of the boys entrusted to our care, any prejudices that may exist against their mingling with one another, and regarding each other as brothers of one family. And we have not been altogether unsuccessful. During my 15 years' direct connection with this Seminary, I have had the opportunity of witnessing the pleasing spectacle of the commingling in School as well as at the social board, of the

Brahmin, the *Sudra*, the *Pariah*, the *Pullar*, the *Chuckler*, yea even the *Totee*. To my certain knowledge, these several castes have passed through the Seminary. I may also mention that among the *Day-Scholars* who attend the Seminary at present there are about 20 *Brahmins* ;—these do not scruple at, nor show any feeling against, sitting alongside of boys of inferior castes, nor using the same board and chalk, the same slate and pencil, and the same *dusters* required for taking off any thing that may have been written on the board. At present there are 33 Boarders on the establishment. Of these the majority, viz: 21 are Pariahs, 5 Vellalars, 4 Ambalakarers, 1 Shanen, 1 Kullen, 1 Kamalen. The Boarders sit, all and one, in one and the same *room*, have their meals at the same *time*, seat themselves *promiscuously*, and their food is served out to them by the cook, assisted by 2 or 3 of the boys, irrespective of their caste. The cook himself is of the *Kaller* caste ; but he is one of those who is regarded as having given up caste, inasmuch as he intermingles with those of a lower caste, and also perhaps in consequence of his connection with our Seminary. He has no scruples about the boys' (caste as well as non-caste) going into the kitchen and assisting him in preparing the meals. I ought to have mentioned that there are no separate or *distinctive* pots for water among the boys : so that in all respects they live together as members of the same family, without any distinction or prejudice.

3. With respect to *Communicants*, I beg to state that " there is no respect of persons" made at the Table ; they come up and partake of the elements *promiscuously* without preference to either *rank* or *caste*. There has never been any difficulty on this point at Vediarpuram, not because all the communicants belong to the same caste, but because, from the commencement, no countenance

was given to any distinction. Nothing *more* however than this promiscuousness in coming to the Table has ever been demanded from communicants.

4. There has been only one case of the *re-marriage* of a Widow of caste in this Mission District, so far as I am acquainted with it, and it was a case which took place in the time of my predecessor, the Rev. Mr. Bower. There are at present however 2 or 3 young widows of the Vellaler caste in the congregation, to whose guardians and relatives I have frequently spoken about the desirability of adopting a measure in perfect accordance both with Nature and the Bible; but the prejudice in favour of a rule which has existed for so many centuries among them, being so deeply rooted in them, no arguments of mine have availed.

5. Your Lordship has now, indeed, a most serious and intricate question to deal with; and I sincerely and heartily pray that your Lordship, as were your Lordship's predecessors, may be guided by the Great Head of the Church in coming to a safe and right decision in this matter, whereby the churches in Southern India may be disentangled from the bonds of that pernicious system by which Hinduism exerts its sway over its devotees, but which is so utterly opposed to the true spirit and pure teaching of that system which asserts that in *Christ Jesus*, "there is neither Greek or Jew, circumcision nor uncircumcision. Barbarian, Scythian, bond nor free, but Christ is all and in all." In common with others, I was one of those on the Local Committee when the *Caste-Test* was introduced into the Tanjore Province in 1856, and I heartily gave in my adherence to the measure, as the best *means* that suggested itself at the time for the eradication of caste among those who were to be

fellow-helpers with us in building up the Churches in these parts;—but should your Lordship now, after due deliberation, consider it necessary to discontinue this Test and enjoin some other for adoption, I beg to assure your Lordship that I shall consider it to be my duty to carry out whatever your Lordship may decide upon. One suggestion however, I beg your Lordship will allow me to make, viz., that the Test, whatever it may be, must be connected with *eating* in some way or another; for in this particular, (in my opinion) as in a *nutshell,* consists the *whole spirit of caste.*

A. R. C. NAILER.

Mr. T. Adamson, S. P. G.

Trichinopoly, 20th July, 1867.

1. There are six native Christians employed as schoolmasters in connection with the Society for the Propagation of the Gospel in the town of Trichinopoly. Of these, four are what are commonly termed "non-caste" men, and the other two to my certain knowledge have given up caste to the extent of voluntarily and publicly eating with persons of castes supposed to be lower than their own food, prepared by persons of those castes. One of these is married to a non-caste wife.

2. The Master and Mistress in charge of the boarding school, and the children in it are all "non-caste." There is no difference or distinction of any kind observed. I have never had applications for the admission of caste girls into our school, nor indeed do I expect that any such will be made so long as there are boarding schools of a caste-fostering character.

3. Questions 3 and 4 do not come within the sphere of my duties.

I think it is a great mistake to suppose that the mere fact of taking a meal in public at Tanjore annually, is a proof of our mission agents having altogether given up their caste prejudices. I do firmly believe that, if proper steps are taken, we shall learn that there are several who have no objection to join in the Tanjore dinner, but will most seriously object to any thing of the kind in their villages. The Tanjore dinner is I am convinced a failure: a reference to the last proceedings of the Local Committee will show your Lordship that there were several absentees on the last occasion.

I have never had any opportunities but one of dealing with "caste prejudices." A young native of a very respectable family in Trichinopoly applied to me for a situation as an under teacher in the High School, but as he refused to have anything to do with the "annual dinner" in Tanjore, I was obliged, under order from the Rev. the Secretary M. D. C. S. P. G. F. P. to decline employing him.

Personally I strongly object to this annual dinner at Tanjore, and ever since my connection with the Local Committee have at almost every Meeting protested against it. (1.) In the first instance with all due deference for the opinions of my more experienced Brother Missionaries, Clerical and Lay, I do most firmly believe that it leads to a great deal of hypocrisy. Many of our agents, I have been informed, after partaking of this "social meal," on their return to their villages deny having done so. Many of them join in it simply for "master's favour," and at the same time thoroughly despise and look down upon their non-caste brethren. Not long ago I happened to be riding with a catechist of the Tanjore circle, who was returning to his village after passing a few days in Trichino-

poly. On my asking him with whom he staid while he was in Trichinopoly, he told me "that he was in the house of Satthianathen" the Wesleyan Catechist (who I may inform your Lordship is considered by all here except the minister of the Wesleyan Community as a staunch supporter of caste.) On my remarking that it seemed strange, that when there were so many S. P. G. Agents in Trichinopoly, he should select the house of one, who was known as one of the greatest opponents in this place of Anglican doctrine and practice, he said "Satthianathen is a very old friend of mine." "No" said I, "you dare not go to one of the S. P. G. Catechists, as they are all non-caste men and Satthianathen is one of your own caste." To this of course there was no reply, and from his silence I drew my own conclusions.

(2.) This annual dinner is contrary to all native ideas. Far be it from me to stand up for or support native customs; but I think that in dealing with our weaker brethren in the faith, some little respect should be shown for national ideas. This seems to me but the next door to compelling them to adopt the European style of dress.

(3.) This annual dinner has been found a failure, either because some of the Missionaries had no confidence in it and could not conscientiously carry it out fully, or because the native agents themselves carry it out merely in the letter and not in the spirit. I know of a Catechist who never by any chance would partake of food in a non-caste man's house, but I am happy to say that on his Ordination he threw aside his caste mantle, and has since made no difference between his caste and non-caste brethren.

4. That there should be a test of some kind there is no doubt, and if we wish effectually to put down

that, which, to use your Lordship words, is "a great enemy of Christian brotherhood," we must thoroughly reform our Boarding Schools. On this point from fear of giving offence I do not enlarge, but I am convinced that these Institutions are the great strongholds of caste. We have, indirectly and perhaps unintentionally, taught our boarders to despise their non-caste school fellows and teachers : and can we for a moment imagine that the seed thus sown will not bring forth its own fruit? Instead of the present annual dinner. I would suggest that each Missionary, Clerical and Lay, be required when on his tour to invite his agents with their wives to partake of a meal (prepared by a low-caste man) in company with some other of the native Christians of the village. Some step of this kind may, under God's blessing, enable us to promote peace and harmony among our native Christians.

THOMAS ADAMSON.

Mr. J. Marsh, S. P. G.

Tanjore, 10*th July,* 1867.

The first, second (*a*) and fifth only of these questions refer to me.

Question 1. The agents employed in my own school and in the Branch schools under my charge are of various castes. One is an Aiyengar Brahmin; four are Brahmins of the Aiyer division; one is a Mahrattah Brahmin; eight are Sudras (one a Naik); eleven are native Christians (one is a Nadan, three are Vellalans, and the rest are Pariahs); and two are East Indians. The Pariahs have all taken the caste test; the Nadan

is from the Seminary, Sullivan's Gardens, where his caste principles have been thoroughly tested; one Vellalan has taken the caste test at the annual feast held in Tanjore, and the other two would not hesitate to take it, if called upon to do so. As however they are stationed in Vellam where they are the only Christians belonging to the English Church, and as there has already been a little trouble with the natives there on the caste question, it did not seem advisable to me to bring them into Tanjore on the occasion of the last feast. I was afraid, if I did so, that I should lay them open to the unpleasantness of being turned out of the houses in which they are now residing. I may mention that, on the advisability of not forcing them to attend the Love Feast, I took the opinion of two of the members of the Local Committee to whom the masters in question are well known, and both agreed with me that, under the peculiar circumstances, it would be well not to require their attendance. Of course with the Hindu masters I cannot interfere in the matter of caste.

Question 2. The pupils in my school comprise members of nearly every caste in India. More than one half are Brahmins; fifty four are Christians; the rest are Sudras, Mahommedans and Pariahs, but of the last two classes there are very few. The native Christians are Vellalans, Kallans and Pariahs: some of them are Roman Catholics, some are Lutherans, and of the remainder, the majority are members of the English Church.

Question 3. The only measure adopted by me for the repression of caste is to hold unrestricted intercourse with natives of all castes. As a rule my house is open at all times to any one who likes to come and see me; so much so, that Brahmins often stand near

me while I am taking my meals; though according to the rules of their caste they should not only avoid eating meat, but should also not remain near one who takes it.

Question 5. The only way in which I can answer this qestion is to give in a general way my own ideas as to the way in which the caste question should be treated. I believe that the chief means for eradicating caste is enlightenment. There are many who have been brought up in our schools, who see the folly of caste, but the atmosphere in which they live is such that it is no easy matter for a youth to act up to his convictions. My opinion is that caste will of itself die out in the course of time, (the growth of ages however cannot be uprooted in a day), if education progresses at the rate it has done for the past ten years. Many practices have already been given up; and many more will follow in due time, let only education and material prosperity advance side by side as they are now doing.

I believe it is a mistake to try and compel men to give up caste. Moral suasion seems to me the only legitimate weapon. I believe that compulsion leads men to adhere the firmer to their caste prejudices. How would it be with Europeans, if an attempt was made to compel them to give up practices in which they have been brought up? The result in my opinion would be, that they would stick the closer to that which they were required to renounce. And in the case of Hindus, who, it should be remembered, pay greater respect to the opinions of their forefathers than any other people in the world, the result must be worse than it would be amongst Europeans. "Lead, but do not drive" should, I think, be the motto in dealing with caste.

In the case of catechists whose duty will sometimes summon them to the bed-side of a dying Pariah, it is necessary that there should be some guarantee that the duty will be performed: and therefore a caste test of some description seems imperatively necessary for them; but I question whether the one now in force in the Tanjore circle of Missions is the best that could be devised, though I am not prepared to suggest a better one. The missionary in each station might require the catechist to take a meal occasionally with himself; but then there is this objection to such a mode, that it would not fall with equal incidence upon each mission, as much would depend on the character of each individual missionary.

I may add that one of the chief difficulties in the way of free intercourse between men of different castes is that the lower castes are much inferior in point of cleanliness and temperance to the higher castes, and in fact are very often such men as respectable people could not associate with. One great thing therefore to be done is to elevate the lower castes. I have noticed that where a low-caste man is really respectable there is no hesitation on the part of high caste men to associate with him. They certainly have not gone so far as willingly to eat with him, but I think there are some who would do so were it not for the fear of the opinion of the society in which they move.

J. MARSH.

Rev: I. Ignatius, S. P. G.

Combaconum, 30th July, 1867.

1. Your Lordship's first inquiry was, "Have you taken measures to ascertain, &c—of that caste?"

Answer. There are at present only five catechists in the vicinity of Combaconum as mission agents of the district, of whom two are men of Tinnevelly, and chiefly owe their education to the Vepery Missionary Institution at Madras. As such, they of their own accord do eat to the extent required with low-caste men even food prepared by them. And the other three are of Pariah Caste, who in common with all catechists of other districts of the Tanjore Division eat together even with men of Pullar caste once a year; though the food is cooked by their own caste, as it is very hard to find a cook among the Pullars. I can testify that they will not make any objection to eat the food prepared even by Shoemaker's caste and Scavenger's Caste.

2d. *Inquiry.* "If there is a boarding school, *(a)*—*(b)*—*(c)*—castes," &c.

Answer. No school of any description whatever is in existence at present within the district of Combaconum mission, though unquestionably the want of a Boys' Boarding-school is felt very much as indispensably necessary to allow a fair chance, by the proper channel of education, to low-caste Christians to elevate themselves above their national destiny.

3d. *Inquiry.* "Have any measures been &c.—Communicants?"

Answer. The men on a Communion day go to the rail first, as a general custom, and drink from the same cup without distinction; and then follow the women; though the higher classes of Christians take their

seats at the front side of a row. No measure however was ever taken either by my able predecessors or by myself to force the Communicants to eat and drink together in any of their houses, mainly through fear that it could only increase the usual distinctions the more by such interference with them. But high caste Christians in these parts do admit to their visiting rooms elevated Pariah Christians of some rank in the Government, and sit with them, even sharing their betel-nut. They again in return go to their houses to pay them visits and to receive from them the betel-nut, provided they live either a little aloof from the low-caste street, or have their houses built neatly and kept clean.

4th. *Inquiry.* "What progress have you &c.—to marry again?"

Answer. The congregation of this district consists now of five different castes, viz., Pariars, Pattayachees, Kullars, Gentoos, and Vellalas. The three first allow their widows to marry again; and the two last do not, by the heathen usage, give their widows in re-marriage. But even amongst these latter no young widows are to be found now. As all along it has been my custom, I speak to them as well as to heathens on the impropriety and immorality of keeping their widows from re-marriage.

5th. *Inquiry.* "Have you any further information &c.—change?"

Answer. I would humbly beg to answer this inquiry, first, by offering some remarks on the present state of things in a Christian community, and then by suggesting a system of procedure to adopt for the repression of Caste.

I. First, leading remarks on the state of things in a Christian community, which may help one to find out a good plan for the suppression of caste in these parts.

(1.) The answer of the first inquiry above is only applicable to mission agents, and not to the members of the congregations in general. For every Christian, whether high or low as a Pariah, will gladly eat with men either of an equal caste or of a still higher one, but never with those of a lower caste than his own. For instance Vellalas, Gentoos, and Kullars will eat together food prepared by any of themselves as well as by Mudaliars and by Brahmins; but never with Pattayachees, Pariahs, Pullars and Shoemakers, nor touch even their food. The Pattayachee will eat his own food and that of the above mentioned high caste men; but will never eat with the three lowest caste men nor touch their food. The three lowest, namely, Pariahs, Pullars, and Shoemakers will never eat together; but each will eat his own food prepared by his own caste and the food given them by all high caste men above mentioned. This heathenish and devilish custom is still in force with Christians of our day in every hut and palace.

(2.) Pariahs have in these parts their own street separate, as Pullars have their own, far removed away from the street of the abovementioned high caste men. The different situations of the respective stations thus of high and low caste men, are so sadly and singly located in every Carnatic town and village, as ever to break up all social intercourse between high and low Caste Christians.

(3.) The Pariah Christians in villages, like the heathen Pariars, have their houses generally built as huts; and keep always their compounds unclean, filled with dust, and heaped with bones of dead animals which they eat. They still serve in common for their food the heathen miràsdàrs, and Christians too if any, as landlords, for the cultivation of their paddy fields, &c.; bear funeral notices to different villages for high caste

men; beat tom-tom (drum) for their funerals and marriages; and perform their duty as Vettians (menial officers in a village) by burning the dead bodies of the heathen in the village they live in; and differ from high caste men also in the mode of eating and drinking.

(4.) Under these circumstances, high caste Christians dislike to have any social intercourse with common Pariah Christians, from a fear of forfeiting all their worldly pride and gain in the sight of their heathen neighbours. Actuated by this selfish motive, if they on their own necessity wish to call any Pariah Christian, they will never enter into the heart of the low caste street, but stand always aloof some yards from it to please their bigoted heathen neighbours: and I have seen some of them even washing their body after they touched any low caste man.

(5.) This inhuman practice, to speak the truth, is not only observed by Caste Christians in general, but also by those who have renounced caste, and even by those Pariah Christians who are elevated to some rank in public by education. These men associate intimately in every respect with civilized low-caste men in a town like Madras; but, if they by Providence be obliged to take their abodes up-country and in villages, they will always establish themselves in a high caste street and conduct themselves as such, so as to make their new neighbours believe either that they never left caste or that they are of some high caste. To say candidly, they even assume titles as Pillays and Mudaliars, to which they never by their births could have attained under the peculiar and abominable institution of caste in this country. Animated by the selfish motives of honor and respect among their heathen neighbours, they never freely put their feet in a low caste street nor touch any Pariah Christian if there be any there. This sad

behaviour of theirs being so directly false in a Christian sense, tends practically to confirm the system of caste and to harden a caste Christian in his own scruples. To whatever denominations of Mission Churches they may belong, these abuses are equally the same in all Mission Churches, and form every day's experience among native converts.

(6.) Being overwhelmed by this sad display of things among his native Christians, suppose, a pious missionary with a view to reform them speaks with zeal to each of those three parties, explaining how much every one should give up his worldly motives for the revival of Christian brotherhood; there starts one saying, "I do appear with them in the church and take the Eucharist; do you then wish me to behave foolishly so as to lose all my profits among my heathen neighbours?" Another will say "It is true I left my caste; but do you, by taking advantage of it, want me to expose my whole family and myself to enormous cruelties and indignities which are to be expected from the barbarous state of things in a low caste street?" And the last will reply, "Are my children and myself to be buried again in the depths of ignorance and to be left for ever uncivilized, as will be the case if it be required of me to live amongst these men because I am of their caste?" On hearing such answers from them how can the mind of the missionary be otherwise than distressed, as he cannot overcome their bad tempers? Moved on the other hand with compassion, let it be supposed, he asks an uneducated Pariah Christian to become civilized and so qualified for the company of his civilized brethren, and to give education to his children. He will reason thus: "I live just like my forefathers, and I see no reason why I should alter my condition. My children and myself are quite content to work for our heathen Miràsdàrs and to receive daily our bread from them, and I have no money to spend for

the education of my children." Who will not then shed tears on hearing from this simple Christian such a poor answer as this, which still appears right to him according to his own way? though the mind of the Missionary is puzzled here too, to think by what method he can improve him in knowledge.

Such being the difficulties he meets from every classified party among the Christian community undermining all his efforts for repressing caste, he thinks one time whether he must give up every thing as hopeless; and at another time, perhaps, he proposes to force all his native Christians to come together in one place, and eat and drink in common, that thereby he may satisfy himself that he has done his duty. But the results, in my humble opinion, of such a proposal will be the same as if a company were gathered at a table, consisting of uncivilized African Negroes and of European Gentlemen. While the civilized party at the very sight of the uncivilized will not only be offended but also make a mockery of their indecent behaviour at the meal time; the uncivilized men, on the other hand, will deem themselves exposed unnecessarily to insults and shame: and so the company will but end in heart-burnings and murmuring and ill-feeling.

Though with eager anxiety on account of his disappointments he quotes to himself the interrogation of the Lord to a prophet of old "Can these bones live?" he humbly hopes that the Spirit of God is able to quicken a spirit of Christian brotherhood among the native converts of the country. This is not his hope only but that of all the venerable Missionaries of old from Europe, the very remembrance of whom will but cause shedding tears of love from the eyes for their undaunted courage and labours in their Missionary career. Nor could I think myself worthy to prescribe a better me-

thod for the repression of caste than what they would have thought proper to suggest, had they lived now upon earth witnessing the state of things in our Mission Churches at present. From these remarks as above said, I humbly beg to observe, I am led to suggest a remedy for the cure of caste as likely to please every party in the Christian community who are working conjointly for the benefit of Christian brotherhood.

II. Secondly, a system of procedure to be followed for the suppression of Caste in a Christian community.

Knowing as we do how literature and science have produced their happy effects and arranged everything in its proper place in the Western world and are still underworking to arrive at their perfect stage in those lands, I humbly beg to suggest education for the warfare against caste. Education, if peculiarly adapted to the circumstances of low-caste Christians, will in my humble opinion produce happier and far more desired effects for the suppression of caste, than those of our Society's Central and High Schools which only tend to civilize the unconverted heathen world. Here the Christian boys of low-caste parents are unable to learn on account of their want of money for food, cloth and school fee.

(1.) I humbly suggest therefore, first, Education by Boarding Schools as a method to suppress caste. Let each district have its own Boys' Boarding School at least, otherwise the low caste Christians will not ever care for learning and civilization. Let the school be on firm footing like a Talook school; and let special attention be paid to receiving into it boys from low caste Christian villages. On conveying to them a course of theological and secular education together with a good training in decent manners, and on their passing some grade in the Government, let a majority of them (retaining the rest in the Mission) be in any way

recommended to Public departments. If this step be taken boldly from time to time, as these young men will become a valuable means of civilizing their low caste men, and keeping their streets neat and clean, eventually there will remain no mark of distinction between a high caste and a low caste street, which will ultimately lead caste Christians to mix to the extent of eating and drinking with them. In an allusion to the preaching of John the Baptist (in St. Luke iii. 5.) let a majority of high caste men, if possible, be taken into the mission employ leaving the rest to Government situations. Thus a fair share of preferments and honor will proportionably be divided among the native converts. This prudent step of procedure, just answering the taste of the present time, will eventually become a powerful weapon to give a mortal blow to the enemy of Christian brotherhood and thereby bruise his head without cure. It will also in a short time enable low caste Christians both to educate their children and to support their native ministers at their own expense. Men of peculiar taste and reserved mind, however, may say that the low caste men will generally abuse their new rank by their conduct. But the objection is very poor indeed, an objection which hardly needs any answer. For sin is the common property of all the human race, and there is no reason why it should be confined to one particular caste in India. Indeed they will be more faithful to the Government than any caste in India, as can be gathered from their services rendered to their heathen masters, and to European Gentlemen.

(2.) I humbly suggest, secondly, to continue preaching against caste as a pernicious institution brought about in this land only by the devices of Satan; pointing out its evil consequences; and insisting from time to

time on the necessity of cultivating Christian brotherhood, and on the happiness flowing therefrom. Kind and polite words however are to be employed in delivering these subjects to the congregation, and also opportunities should be taken at all times to exhort low caste Christians that they may not by their advantages be puffed up over their higher brethren.

(3.) And lastly.—Nor would a missionary be encouraged by the above two suggestions to postpone all tests for breaking up caste among his mission agents. For, on the one hand, unless a mission agent leaves his caste, he cannot consistently teach the truths of the Gospel, which expose caste; and on the other, a discontinuation of the test will not only tend to excite a mockery among the caste Christians, but also to confirm the idea of caste distinction among the mission agents in general. To recommend, however, a better one in effect than the test which is repeated every year in Tanjore under the prudent efforts of the Rev. Missionaries of the present time is very hard indeed. I humbly beg therefore to make one or two suggestions in connection with the same test.

1st. It would have been far preferable if all native Christian agents could be invited without exception to attend the feast, whether educated at Superior Institutions or at minor schools, whether passed for any grade and degree or not, whether receiving their salary in full or in part from the mission. Let all be asked to take part in it so as to encourage their other fellow labourers. The present men who usually take the meal at Tanjore once a year will not then ever speak of it as an unjust and partial test: and thus it will put down all malice, envy, and hatred among them.

2d. I beg in addition to suggest lastly, that results of a far superior kind may be effected, if all native Mission-

ary brethren be kindly pleased to join in it so as to encourage their countrymen and assistants and fellow labourers in the vineyard of Christ, and to teach them by this example of humility to cultivate the grace of charity, following the holy example of our Lord Jesus, who to teach his disciples the same doctrine washed their feet. But as the mode of eating and drinking among the English is quite different from the natives, if the Rev. European and East Indian Missionaries, to save all inconvenience to themselves and much laughter and ridicule from the guests which would arise if they attempt to dispense with seats and to use their fingers, be kindly pleased to distribute at the time the plantains, the betel nuts, &c., and to see every thing set right as hosts (for hosts among the natives will do the same and take their dinner after their guests have eaten,) the test will become a happy feast, and the idea that it is a compulsory one will entirely be taken away from the mind of those who generally attach odium to it; and in one word "our good will not be evil spoken of." It will eventually come to be called also the revival of the Agape of the primitive Church.

I. IGNATIUS.

Rev. J. D. Martyn.

Cuddalore, 11*th July*, 1867.

I have neither caste-holding native agents, nor Christians who observe caste, in my station; and I am therefore unable to give satisfactory answers to your Lordship's inquiries regarding the repressing of caste in my congregation, as it is entirely composed of anti-caste Christians. However I humbly beg to submit the following points for your Lordship's notice, viz.

1. I have in view not to employ in the Mission any caste native agent whether Catechist or Schoolmaster, unless he voluntarily and publicly gives me every satisfaction, that he has entirely given up his caste, and also is prepared to forego any other advantages in so doing for Christ's sake.

2. I have a Boarding and Day-boarding girls' school, in which there are at present 20 Christian non-caste girls, and 6 heathen caste girls who are day scholars. The food is prepared by a non-caste female. No caste distinction is allowed in the school. This recent introduction of heathen caste girls into the mission school is to be considered as a small beginning to prune the caste tares among the tender plants. I do expect more caste girls, as I take every opportunity to speak to the heathen about the tyrannical system of caste, and the consequent miserable results of the same. Some educated Hindus themselves have complained to me of the slavish system of caste, which restrains the progress of their female education.

3. I constantly bring before my anti-caste agents and members of my congregation that they should try their best to keep pace, and cope with, caste-holding Christians and heathens in point of education, cleanliness and respectability of living; so that the latter may not despise the former, and consequently withhold their social intercourse from them. For I know several instances in which caste Christians did voluntarily partake of food with non-caste men, simply because the latter are equally decent and respectable in every way. So that if I am permitted, I would respectfully suggest that while the Missionaries are warring against caste, the desirableness of *raising* anti-caste Christians to a higher position in society by education, is *indispensable* in the battle field. Hitherto it seems to me that this

indirect method to eradicate the evil of caste was taken no account of, or no decisive steps have been taken in the matter.

4. Whenever there was an occasion to speak to the casteholding Christians about the desirableness of the re-marriage of widows, I lost no time in doing so.

A non-caste widow is to be re-married in my station, in the course of the month.

In conclusion, I pray that the Almighty may guide your Lordship to give us suitable instructions and counsels for the repression of caste, the bane of India, and a serious blot in the Native Church, and also to bring the Missionaries and Native Clergy to a *perfect unanimity* in fighting the good fight against caste, and carrying out efficiently your Lordship's advice and directions in the matter.

J. D. MARTYN.

Rev. A. Masillamani, S. P. G.

1. The Catechists and Schoolmasters of the Nángúr Mission are men who have eaten without caste-distinctions as scholars in the boarding schools, and then at the feasts of the Missionaries. When speaking to them on this distinction, I constantly impress it on them, that this action of theirs is in harmony with Divine Love and the spread of the Gospel.

2. No boarding schools or institutions at Nángúr are under my charge.

3. Among the Communicants of this District under my care there is no caste distinction in taking the cup or attending the Table. I administer from the right side to the left, or from the left to the right, indifferently.

4. In the Nángúr Mission re-marriage of widows is a long-established widely-spread custom. None oppose

it, nor is it counted a disgrace. In unison with this general practice I am now publishing the banns of such a marriage, and use my influence to promote them.

5. Although these things are agreeable to Christianity and promotive of piety, I wish to speak on a few points in connection with them.

A. Although it is greatly good for paid catechists and schoolmasters, throughout the whole or part of a mission, to eat food cooked by men esteemed of lower caste than themselves, and thus to shew that they have renounced caste-distinction, yet there is no doubt that were a man, in proportion to his knowledge, spiritual understanding, and increasing growth in piety, to do it cheerfully and of his own accord, such a one would be highly honoured, not only by Christians but also by heathen, and his teaching cheerfully heard and obeyed. Regardless of his caste, the world itself would praise him as a wise man who had renounced the world. It is strange that the abandonment of caste by our mission agents does not shew itself so prominently. That there might be no room to think that these men have left caste on account of pay and the Missionaries' favour, and therefore eat food cooked by men lower than themselves, while all the time in their hearts and houses they preserve their old custom, I think it would be good for each Missionary to lay hold still more of their hearts, bring them to honour as men who have acted on conviction, and allow them the benefits of their company and society.

The abandonment of caste and eating of food prepared by lower-caste people on the part of mission agents, are not everywhere regarded in the same light or without prejudices. In rural districts and places where caste-distinction is not so rigid, people make light of the matter. They say 'Whoever eats with whomsoever he likes, what does it concern us, or what loss is it to us?

and they neither take offence nor speak against it. The result is good. But if it be tried to carry out the same rule in another place, it is hard to avoid causing division. In towns, cities, and places where caste is rampant, if Mission agents eat with all men without distinction there seems no reason at present to say that great benefit results from it. The heathen who formerly received them into their houses and heard the gospel from them without hinderance, get disgusted and refuse to receive or listen to them. For the same reason the Christians also dislike to shew them proper affection. The Christians who wish to cherish caste observance look towards the Lutheran Church, and an obstacle is placed in the path of those willing to embrace Christianity. However, regardless of present results, sure that the truth will gain ground, I think it good to bring such mission agents to honour that others may esteem them.

B. Although boys and girls, who are being prepared for mission work in our boarding and training schools, eat with many castes food cooked by low-caste people, and thus appear to have given up caste distinction, yet this is only a temporary abandonment of it to secure the good will of men. There is no room to assert that the rule holds them longer than while they are in school. If a boy, on being sent from school back to his parents' house and the society of his own caste people, desires the world and inclines to pride, he can forget his former practice and renew his observance of caste; so also, a girl, who up to the day of her marriage has been in school and disregarded caste, after her marriage must give up her own will to that of her husband and his family, and keep up on account of her household and people, that caste distinction which perhaps in her heart she has wholly renounced. But notwithstanding things that may thus happen, I am desirous of stating

that it is decidedly beneficial for the boys and girls in our boarding and training Schools to eat together, in brotherly love, food which has been cooked by lower caste people. For we have reason to hope, that in time to come, such persons will never dare to uphold caste prejudice, but strengthen the hands of the mission agents who fight against it, so that in course of time the evil may abate.

Two or three special Girls' Boarding schools should be established under the care of English ladies and matrons, for supporting and training Orphans in Christian knowledge and learning. The girls of various castes should never know who are their parents or what their caste. They should never go home, but look on these ladies as their mothers. In food, dress, deportment, cleanliness, breeding, work, ornament, and in all matters pertaining to their marriage they should be treated as the daughters of rich native gentlemen. From such a school established in Tinnevelly, and from a similar one in Tanjore, the youth of those provinces who learn in our institutions might select their wives. The men who married such girls, regardless of caste, should have good pay and appointments that all might hold them in honour. To this end such youths should be trained not only for Mission work, but also for Government employment, to obtain high situations in which they should have good recommendations. Their name also should be changed. Were this done, the benefit of boarding and training schools would appear conspicuously; for this method would secure the decline of caste not only among Christians but also among men of the world.

C. Although communicants receive the Lord's Supper without distinction in church, yet it is hard to discover such communion in their houses. One day I went to the house of a Government official for Evening Prayer.

The Sirishtadar, and many officials and others, assembled and heard the Sermon with attention. The women too heard the Sermon intelligently, and next day asked through the Catechist for an explanation of a passage that was not quite clear to them. Notwithstanding this, I never saw a single low caste man there. When I enquired the reason it appeared that the house belonged to a heathen who would object to low caste people entering it, that Brahmins and other great men who were in the habit of visiting this official on business would make the same objection, and that therefore these never came to Divine Service. The authority and wealth of the so-called high caste men, and the low condition of the so-called low caste men, seem to raise the barrier. Wealth and poverty cause caste distinction in the world, and divide mankind. The dress and cleanliness, the food, occupation and learning, of the rich make them a high caste. The dirt and rags, the filthy body, mean diet, servile work and foolish talk of the poor make them a low caste. When these become civilized as those, it is clear there will be spontaneous unity and intercourse. For instance, writer Jeremiah, although born in a so-called low caste, is well brought up and educated, and was appointed a little while back District Moonsiff of Sheally. Now he is removed to Caroor. Brahmins and men of every caste are not ashamed to visit and hold intercourse with him. No officials or great men are too proud to go to his house and seek his favour. In his case caste distinction goes for nothing. He appears in all respects as a high caste man, and therefore others are not ashamed of his intimacy. Thus, when the status alters, caste distinction vanishes. Hence the lower castes must exert themselves to get to a higher position, that caste distinction may cease and unity prevail.

D. The general rule of *all* castes does not interdict the re-marriage of widows: some castes only forbid it. Among these, some, owing to Christian instruction, perform such marriages. Still, as this is a matter requiring the woman's consent and it is difficult for all to speak to women on this subject, catechists should openly preach the Gospel of liberty, and speak in private to Christian parents, holding up the examples of others, and removing objections that may dwell in their minds.

A. MASILLAMANI.

Rev. J. Eleazer, S. P. G.

Bangalore.

1. I am happy to state that there is not an agent in connection with my little Mission in Bangalore, or any acting under my superintendence, or paid through my means, who professes caste prejudices to any extent.

2. I have neither Boarding School nor Training Institution placed under my superintendence: replies to questions asked under this head will not therefore be given by me.

3. There are only three or four caste families in connection with St. Paul's congregation. The members of these families, some of whom are communicants, have hitherto manifested no symptoms of entertaining caste prejudices. They sit promiscuously in the Church, approach the Lord's Table promiscuously, admit me as well as my Catechist freely into their houses on occasions of pastoral visits; and on occasions of our visiting them when sick, we have always had the freest access to even the most private apartments of their houses. Such being the case, I have not hitherto adopted such measures as are referred to in the paper of questions under reply.

4. My congregation numbers comparatively few-caste members; and no opportunity has therefore as yet offered itself, where I could use my influence to promote the re-marriage of widows amongst them.

5. In reply to the query proposed under this head, I scarcely know what suggestions to offer; the subject has been so often mooted that it may be regarded as well nigh exhausted. One observation however I shall venture to make. I feel strongly the great evil that an adherence to caste has a tendency to produce, if permitted in a Christian Community; and no one can more ardently desire than I do its total extirpation from the Christian Church in India. At the same time I feel that in dealing with it practically, much caution and circumspection are needed. Hasty and extreme measures are likely to defeat their own end, and instead of resulting in the attainment of the desired object, may, as in several instances they have already done, promote disunion in the Church, and dissent from it. Though I am persuaded that a judicious adoption of the measures proposed in the paper of questions under reply, is calculated to promote the end in view viz., the repression of caste, yet I am persuaded also, that the most effectual method of attaining the desired object, is the promotion of Christian love among our people by the faithful preaching of the Gospel of Christ and by such other means as lie in our power. This I endeavour to keep in view both in my preaching and in my pastoral visitations; and I would humbly hope that my efforts have not been unattended with success. The best of feeling I have reason to believe exists between the caste and non-caste members composing my congregation, and my earnest and constant prayer is that this feeling may continue and increase; and that the love of God may be shed abroad more

abundantly in their hearts, and produce largely its necessary effect, the love of the brethren.

J. ELEAZER.

Rev. A. Sebastian, S. P. G.

Oossoor, 15*th July*, 1867.

1. To the first question I have nothing to say as I have no native agents under my superintendence.

2. The same remark applies to this question also, since there is no School of any kind here belonging to the Mission.

3. As regards my dealings with the Communicants, there is nothing worthy of note. The Mission being in its infancy, their number is very small, about 12 at the most, of whom 2 are persons of caste. The Communicants freely mingle with each other, sit together in the place of worship, and commune at the Holy Table without the least distinction, and this they do without pressure from me.

Yet there is, I cannot deny, a shade of caste prejudice on the part of the Caste Communicants, evinced in this way. I hold a prayer Meeting every Friday evening in each Christian family's house in turn, where other Christians also meet together. When the turn comes to the Caste people, they ask me permission to keep their Meeting in the place of worship, which is a room in the Mission premises where I live. The reason they assign for this is, that they rent a room in a house belonging to a heathen man of caste, who also lives in it; and if he were to see persons of a caste supposed to be lower than his own coming into his premises and polluting it, he would naturally ask them to leave the house, and thereby put them into great distress, as nobody else would permit them to rent a place in the

whole town. They would even be prevented from drawing water out of the same well, and a great many such unnecessary inconveniences will follow it.

As far as I see there is some truth in it, as this is a place full of caste. Their conduct, therefore, is not so much an expression of their own prejudices, as an accommodation to that of their heathen neighbours. For, when they lived in a room belonging to the Mission premises, they never objected to others coming together for prayer into their quarters.

4. I have had no occasion hitherto to dwell pointedly on the subject of re-marriage of widows. All my people, however, have received sufficient instruction to know that not to allow widows to remarry would be cruel and unchristian.

5. In dealing with my caste converts I always follow out the advice given me by the Rev. Mr. Symonds, viz., "That the way to deal with caste is not to declare against it, but just quietly and firmly to resist it, allowing no compromise when caste in any degree militates against the interests of religion."

I have, I am thankful to say, succeeded in gaining a step further in this matter. Ever since this Mission came into existence, in 1864, 12 caste adults have been baptized; of whom 2 were Brahmins, 2 Komities or Bazar men (கோமுட்டிகள்), 2 Mudaliars, 2 Vellalas, 3 Town-Koravers (நாட்டுக்குறவர்), and a woman of Hunter caste (வேடச்சி). Previous to their baptism, to test their caste prejudices, I invariably invited them to dine with me, with which they all gladly complied. This I repeat twice or thrice in a year on important days, to know whether any cover of their former caste pride had been thrown over their original sincerity.

It was partly owing to this practice that, on the 6th January 1865, all the members of my congregation,

without respect to caste and in the presence of several European gentlemen and natives, partook of a new year's dinner, in a public School room, given by a gentleman of the Station.

A. SEBASTIAN.

TINNEVELLY.

Rev. T. Brotherton, and
Rev. M. Yesadian. } *S. P. G.*

Nazareth, Palamcottah, 12*th Augt.* 1867.

We have been obliged to defer answering your Lordship's Inquiries respecting the repression of caste, until to day, owing to our being unable to hold the Love feast for the Mission Agents until last Saturday. As that has now been held, we hasten to reply to your Lordship's queries.

1. All the mission agents, their wives and families ate together without any distinction of caste voluntarily and publicly, food cooked by cooks one of whom was a Pariah :—men 34 ; women 47 ; children and other inmates 98, in number ; two women only were absent on account of real sickness.

2. In our Male Boarding School we have 31 Boys ; 28 of whom are Shanars ; 1 Vellalan ; 1 Kadeiyan ; 1 Barber caste ; two Pariah Boys were sent to Sawyerpuram Seminary a few months back.

In the Female Boarding School are 62 Shanars, 1 Kadeiyar caste, 5 Pariahs and 3 Pallars. The girls take the cooking for both Schools in turn, Pariahs as well as others ; the children observe no distinction of time and place at meal times. The matron of the Schools is a Pariah woman.

3. The only low caste Communicant in Nazareth is my Maty; the God-parents of his children are Shanars, and they and other Shanar friends frequently eat in his house, with his family. With the exception of Kadeiyars, the village communicants are Shanars; the people of five or more new congregations of Pallars and Panikars, are not yet far enough advanced to be communicants. We will do our best to promote social intercourse amongst them.

4. About 10 or 12 widows of this district have been re-married since I (T. Brotherton) have been here. A widow, if she is at all decent looking, of good character and unincumbered with children, is eagerly sought for by widowers. We have one now whose hand is applied for by four suitors, men well to do in the world. In the new congregations it is still difficult to get widows married.

THOMAS BROTHERTON.
M. YESADIAN.

Rev. Dr. Caldwell, S. P. G.

Edeyengoody, 29th July, 1867.

I beg you will be so good as to accept the Minute * on caste tests which I had the pleasure of sending you some months ago as a general reply to your Queries on the subject. I have now the pleasure however of adding a brief specific reply to each query.

I. I have taken measures to ascertain the true state of the case, and I am satisfied that there is no person in Mission employment in my District who has not given up caste *to the extent indicated.*

* Appended to this letter.

II. *(a.)* The number of boys in my Boys' Boarding School is 23, of whom one is a Maravar, one a Goldsmith, two Pariars, and 19 Shanars.

The number of girls in the Female Boarding School is 46, of whom one is a Vellala, one a Korava, two are Maravas, three of the Goldsmith caste, six Pariars, and 33 Shanars.

(b.) The food of the pupils in both Schools is prepared at present by a Shanar man-cook, in succession however to a Pariar, and only in consequence of our being unable at present to obtain the services of another trustworthy Pariar; but the girls in the School of lower caste take their part daily in drawing water and assisting the cook.

(c.) No distinction of time or place is observed or allowed at meal times.

III. I have occasionally got up public common feasts, "feasts of charity" they are called, amongst the Communicants and the more influential members of the congregations, in which the food is cooked by Christians of the lowest Caste and no distinction is observed. I have not for many years met with any difficulty in the way of such gatherings, except the difficulty of meeting the expense; and for some years I have met with only one case of refusal, on the part of a communicant, to join in the feast. At the last gathering of this sort one family, Goldsmiths by caste, refused to attend; and after giving them several similar opportunities of evincing a better mind, I have at last felt myself under the necessity of prohibiting them from coming to the Communion.

I may mention that the woman who acted in this manner had been brought up in a Mission Boarding School (that of Megnanapuram,) where of course she

must have given up Caste. This is an instance therefore of what I mentioned in my Minute as frequently apparent, the re-appearance of Caste in the domestic arrangements of persons who have been brought up without distinction of Caste in our Schools.

IV. The re-marriage of Widows is still unpopular in this District; but though such marriages may be unpopular, they do not now excite the angry opposition they did at first. On an average one re-marriage of a widow per annum takes place in this district.

I may mention as a proof that Caste is not dead, the circumstance that I have a small number of people of the Shepherd caste living all by themselves in an isolated little hamlet in the Western Division of my district, all of whom are baptized and most of whom might be expected from their knowledge and profession of piety to be communicants, who have never yet come to the communion, who say that they would willingly come to the communion if it were administered in their own hamlet, but who refuse to receive it in a large neighbouring village, because it would then be necessary for them to receive it in company with Pariars.

I may also mention that I received a few months ago from Madras a very violent letter in defence of caste, which had evidently proceeded from an educated Tinnevelly Christian. The letter was anonymous, but I traced it to a young man, since dead, who had been educated at Sawyerpuram and Sullivan's Gardens, but who had resigned his connexion with the Mission and gone into Government employment. This is another instance of the re-appearence of Caste, after a long course of eating and drinking that might have been supposed to be fatal to it.

An excellent Resolution has recently been passed by our Local Committee, recommending all Missionaries

and Native clergymen to stimulate their native agents to get up love-feasts at their own expense, to be attended by the families of the agents as well as by themselves, and to be conducted in the village, not in the Missionary's compound. I anticipate that a good effect will be produced by feasts conducted in this manner. Two of the native clergymen have written to inform me that their feasts have already been held, and that communicants as well as agents and their families entered warmly into the plan.

R. CALDWELL.

Edeyengoody, 20th December, 1866.

Your letter of the 18th September, desiring me to inform you what steps have been taken in the S. P. G. Missions in Tinnevelly for repressing caste feelings, especially amongst the mission agents, and also mentioning a proposition which had suggested itself to you for the encouragement of Congregational endowments, reached me whilst I was engaged on the Revision of the Tamil Old Testament and was laid aside till I should find time to answer it. I beg your Lordship to excuse the unavoidable delay that has taken place.

I. Caste.

1. At various times it has been suggested by some of our Missionary brethren in Tinnevelly that a caste test, similar to that which has been in operation for several years in the Tanjore Circle, should be introduced into the S. P. G. Mission districts in Tinnevelly by the authority of our Local Committee; but for various reasons, amongst which must be reckoned our fear lest our position should be weakened by such a spectacle as

is said to be exhibited in Tanjore, where a rule adopted by the Local Committee as a body is said to have been continually resisted and protested against by members of that Committee, this proposition has never been adopted and has never been pressed upon our Local Committee for adoption. We have contented ourselves with leaving each Missionary to use in his own district such means for the repression of caste amongst his people generally, and the mission agents in his district in particular, as he thought best, trusting to the influence of example and the force of public opinion for the gradual introduction of such measures as were considered to be desirable.

2. On the whole it appears to me that this policy has been attended with an encouraging measure of success. On the one hand, no Missionary has felt himself under the constraint of a rule imposed upon him, contrary to his own judgment, by a majority of his own brethren and equals; and on the other hand, no one has set himself up or allowed himself to be set up as a defender of caste; and though all our number may not have been equally forward in the adoption of anti-caste measures, yet no one will be found willing to admit that he has been left far behind.

3. My own practice in my own district is as follows:— I do not accept any person into Mission employment without being sure, either from the system pursued in the place where he was educated or from some proof given by himself, that he has given up caste to the very limited extent of having eaten food cooked by persons of lower caste than that to which he himself belongs. When I first adopted this practice many years ago there were a few persons already in employment who had not yielded to my wishes with respect to this point, and who were not disposed to yield. By degrees however their reluctance was overcome, and now I find no difficulty what-

ever in inducing every mission agent to contravene caste rules to this extent.

4. In requiring this to be done I do not require it to be done in an official, formal manner, at my table, in my presence, or in the presence of any person whose duty it is to see that it is done. What I do does not take the shape of the formal imposition of a "test." I make it my endeavour not so much to overcome opposition as to avoid awakening opposition. At the same time I take care to be quite sure that my wishes have been acted upon in each case, and make enquiries from time to time to see that the practice is kept up.

5. There is the same want of formality in the measures I adopt for the repression of caste, with the same fixed desire to make those measures effectual, as in the measures I adopt for the improvement of the minds, the elevation of the characters, and the furtherance of the usefulness, of the mission agents. I consider the repression of caste feelings indeed as only one department of the repression of the influence of by-gone ages of heathenism, and of the development of the brotherly kindness and charity taught by Christianity, and endeavour to gain my ends accordingly by a variety of means and measures continuously brought to bear on the object in view.

6. Occasionally I have got up a sort of Agape, attended not only by all the native agents and their wives, but by as many of the communicants as I can manage to entertain. Occasionally also I take the opportunity of a marriage to get up a promiscuous feast, in which, though nothing is said against caste, a great deal is done, and that publicly and in a very effectual manner. I find no opposition or reluctance on the part of any class or caste to attend gatherings of this kind, so long, I should add, as they are initiated by

myself or my family and carried into effect in the station in which I reside,—so that it becomes merely a question of expense how far they are to be carried. I am bound also to add, however, that on several occasions they have been imitated on a smaller scale by some of the native agents residing at this station.

7. In our Boarding Schools we always take care to mix the castes well together and are careful to have always in the Schools some representatives of the lowest castes, who take their turn in the preparation of the food, that thus from their earliest years the young people of the district, and especially those who are to be hereafter the native agents and the wives of such, may get accustomed to the idea that food conveys no pollution, and the people of various castes may mix freely together in social intercourse without forfeiting their social position or any other advantage they enjoy.

8. Leaving my own district and reverting to the consideration of the S. P. G. Missions in Tinnevelly as a whole, I may describe the establishment of the Sawyerpuram Institution from the very outset on an Anti-Caste basis, as the most important measure in its relation to our Missions generally, which has been adopted in this province for the repression of caste feeling. All castes have mixed together in that Institution from the beginning without distinction, and it is a standing rule that the cook should belong to one of the lowest castes. This rule may not at all times have been acted upon, in consequence of the difficulty that has sometimes been felt in finding a suitable person, but no objection has ever been made by the youths or their parents to the appointment of a Pariah as cook, when the services of a suitable person of that caste have been secured.

9. The advantages acquired at Sawyerpuram are extended and confirmed at the Sullivan's Gardens'

Institution, whither the most intelligent and promising of the young men connected with the mission are sent for the completion of their education, and where they have the opportunity of well nigh forgetting that such a thing as caste exists. It is scarcely possible that any natives could appear to be freer from caste feeling than the young men who have returned to this province from Sullivan's Gardens', so far as I have had an opportunity of becoming acquainted with them; and into whatever district such persons go, the caste feeling of that district must necessarily receive a practical discouragement.

10. I observe that you wish to be informed not only respecting the means that have been used, but also respecting the success or failure hitherto attending the use of those means. I regret that I cannot speak with anything like the same certainty of the success that has attended the means used by myself and others for repressing caste feeling, as of the honesty and earnestness with which those means have been used. On the one hand every thing that has been done by the Missionaries has been submitted to, with little or no reluctance by the native agents, the communicants, the pupils in our schools, and the better sort of our people generally; but on the other hand, I have always observed, and still regret to observe, that little or nothing is ever voluntarily done by any class of persons, to keep up in their own homes and villages the principles and practices they have been taught, much less to adopt measures of their own accord for the purpose of completing what has been begun, and inducing their neighbours to go and do likewise. Their renunciation of caste, incomplete at the beginning, continues incomplete to the end; and such as it is, it seems to possess no power of self extension or reproduction.

11. Marriages are still restricted within the limits of the same caste and the same division of the caste. The re-marriage of widows is still of very rare occurrence, and the moral consequences of keeping widows unmarried are still apparent. The people of each caste still prevent people of other castes from engaging in their hereditary employment. The use of a palanquin at weddings is still restricted to particular castes. Washermen and barbers are not yet free to render their services to all castes indiscriminately. Caste names and titles are still scrupulously retained. The eating of beef is still carefully avoided, except by those castes that were accustomed to it as heathens. Much sensitiveness still exists respecting the indiscriminate use of wells, and resentment is still excited by the use, and even by the touch by people of other castes, of vessels used in cooking. There are still Christian villages in which people of lower caste are not allowed to pass along the streets with their slippers on, and Christian congregations in which people of lower caste are obliged to slink into a corner at the further end. Worse than all, it is asserted and believed that there are still Christian people and even Mission agents, who are reluctant to evangelize the low caste people in their neighbourhood, lest the new converts should disturb their equanimity by claiming the right of attending the same Churches as their neighbours, and sitting under the same roof, though in a different and a lower place. It is evident therefore that the amount of success, which has attended the means that have been used for the repression of caste feelings in this province, is very far from being considerable. In some places a little more progress has been made than in others, and some isolated individuals here and there seem to be nearly free from caste feeling; but speaking of the Christian community in a mass, the

utmost that can be said is that a beginning has been made. The only signs I can observe of the weakening of caste feeling in the community are these. Social intercourse amongst the members of the different castes—not involving eating and drinking or intermarriage—is of a freer and more friendly nature than it used to be; and when any person more enlightened than his neighbours, or more adventurous and ambitious, chooses to set at nought some caste principle or caste usage, the irritation which his conduct excites now-a-days is neither so deep nor so wide spread as it used to be.

12. I consider it a most encouraging token for good that every really earnest Christian man we now see rising up amongst our people, shows himself to be emancipated from caste feelings in a greater or less degree, in exact proportion to the reality and earnestness of his piety; and this circumstance seems to me to point out to us the direction which our efforts should chiefly take. Whilst it is our duty to use all the means and appliances for the repression of caste feelings which it is possible for us to adopt, whether as Missionaries having native agents under our superintendence, as trustees of the funds committed to us by the friends of Missions, as managers of Schools, and especially of Boarding Schools, or as heads of the native Christian community, we should regard it as our special duty to endeavour to diffuse amongst the people a piety so enlightened and loving, so humane and unselfish, that all who were made partakers of it should, by the very fact of their participation in it, be raised above that caste pride and caste exclusiveness by which the rest of the people are enslaved.

13. I beg to add that as the experiment of endeavouring to repress caste by means of a caste test, imposed upon all the Mission agents in a province by a Resolution of the Local Committee of Missionaries, appears to have

failed in Tanjore, through the want of unanimity existing amongst the Missionaries themselves, it does not appear to me to be desirable to attempt to resuscitate that system or to introduce it elsewhere. Being a system which has no ecclesiastical authority to rest upon, and which is not even backed by the power of the purse, it would be very natural that it should only have the effect of interrupting harmony of feeling without securing harmony of action.

R. CALDWELL.

Rev. J. F. Kearns, S. P. G.

Puthiamputhur, 8*th July*, 1867.

1. I have frequently taken measures to ascertain whether the paid agents of the Mission had abandoned caste; and so far as eating with persons of a lower caste meals cooked by a Pariah, or drinking water from their vessels, I am happy to be able to state that every agent in my district has abandoned caste to this extent at least.

2. In the Boarding Schools, there are at present 51 children, boys and girls; as follows:

Vellalar	1
Naicker	3
Reddies	2
Maraver	4
Shanar	22
Pallar	13
Pariah	6

The School master hitherto had been a Pallar, but he having resigned, I employed a Shanar, no other being available. The School mistress is a Pariah; the Steward

whose business it is to measure out the food &c., &c., and see it distributed, is a Pariah; the cook is a Shanar. There is no distinction of time or place observed at meal times, or at any other time; all take their meals together at the same time and in the same room, and sleep in the same room.

3. I have used all moral means at my disposal to put down caste, I have reasoned with those who hold it and I have preached against it, and will continue so to do. In order to weaken its influence among the people, my practice has been to prepare a common meal, not for Catechists only but for Catechists and Communicants, and to endeavour to induce the people to regard an invitation to the feast as an honor; and I am thankful to see we have succeeded, and as I have communicants of the Washerman caste, the test was all the more severe, but every one partook of it cheerfully. One remark I would make, namely, the Missionary should be careful that the meal is decently and cleanly cooked, and that the Pariah cooks are respectable persons and clean in their habits and person. My own cook always assists. The meal too, should be served as neatly as possible. On these occasions the native clergy of my district dine with the agents, and this I think is as it should be.

4. I have had but very few instances of the re-marriage of widows, but I have had some, and at this present I am publishing the Banns of a widow. However, the practice is on the increase, and I have no doubt that eventually it will cease to be a difficulty; but for this end every Missionary must be on the watch, and endeavour by all the means in his power to promote it. If the Missionary is indifferent about it, there will be no chance of success.

5. Opportunities will frequently occur when the Missionary may be able to say something, or do some thing

detrimental to caste; and as caste is such a terrible obstacle to the free progress of the Gospel, the Missionary should never allow one such opportunity to escape him. In his schools, in his visitings, in his Churches, he will find opportunities; and if he is *skilful* in availing himself of them, he will gradually but surely weaken caste. For instance, when there is a wedding in the house of a so-called High caste Christian, the Missionary should use his influence with him to invite some so-called Low caste Christians of good character. Many will act upon the Missionary's suggestion; and one instance of this kind has to my mind much value and great moral efficacy. I would retain no man in the *pay* of the Society who would refuse to abandon caste to the extent indicated; but I would not cut him off from the congregation or refuse him the Sacraments. After all, the power of Divine Grace upon the heart is the sure remedy for the evils of caste. Where this Grace is experienced in its power, caste cannot exist. While therefore we use all the means in our power for its overthrow, our great object should be to cultivate piety in our converts, by endeavouring to lead them to meditate more on God's word, encouraging among them the spirit of earnest constant prayer, and a longing after holiness and frequent participation of the Holy Communion. In conclusion I have only to assure your Lordship that to the utmost of my ability, trusting in the Divine help, I will oppose caste in every possible way.

J. F. KEARNS.

Mr. R. J. French, S. P. G.
(Sawyerpuram.)

Courtallum, 20th July, 1867.

I. In the Sawyerpuram Seminary it has always been our endeavour to have agents of different castes as far as possible. The castes of the present teachers are as follows :—

Native clergyman, Assistant in Theology.....................	Shanar.
I. Master........................	Pariah.
II. do............................	Shanar.
III. do............................	Shanar.
IV. do............................	Maravar.
Moonshee (Christian).............	Vellalar.

These masters associate freely with each other both in and out of School; visit at, and eat in each others' houses; and receive others of different castes passing through the place. Should there be any public test for the agents of the Sawyerpuram District, I am sure they would all attend with their families.

II. In the Seminary there are representatives of seven different castes, viz., Vellalars, Maravars, Shanars, Shepherd caste, Pariahs, Pullars and Barber caste. These are all boarders. Their food is cooked by two cooks of the lowest caste we can get. At present one cook is a Pullar and one a Shanar. They all dine at the same time and in the same place. They sit in the dining room according to their size without any regard to caste. Every month two different boys are chosen from the elder students, irrespective of caste, to assist in the distribution of the food. Moreover the parents of the boys are accustomed to send sweetmeats and other eatables, and it is common for the boys to keep all these in the same box and eat of one another's. High and low caste

boys lend cloths and jackets to each other; drink out of the same vessel, and of the same water in the vessel. In fact the subject of caste is altogether ignored in all the arrangements of the Seminary.

The number belonging to each caste is as follows:

Vellalars	6	Shanar	51
Maravers	3	Pullar	7
Shepherd	1	Barber	1
Pariah	6		

Besides these there are 16 Day Scholars, Brahmins and Vellalars, who mix with the other students in all lessons both secular and theological.

The proportions of the different castes vary very much. Thus of the three young men I sent to Sullivan's Gardens this year one was a Maraver, one a Shanar and and one a Pullar. And last year in the upper class consisting of 11 boys there were representatives of five different caste.

III. } The subject of these two heads do not fall
IV. } within my sphere of work.

V. With regard to any general information on the subject I beg to offer the following.

(A.) Caste prejudices and caste distinctions can never be thoroughly abolished until the different castes intermarry with each other; and they will never intermarry so long as there is so little social intercourse between them. Herein consists the subtilty of caste. I believe the three great barriers to the overthrow of caste to be these:

1. *The different stage of Civilisation each caste has reached.* For instance the so-called high castes are scrupulously clean in their habits, live in decent houses, shew taste in dress, and their women understand the art of cooking. The civilisation of the lower castes is no doubt inferior in such respects. Again, while some castes

are very strict, others have very loose notions about marriage.

2. *The different manners customs and habits, which pertain to each caste and which are kept up for the sake of caste distinction.* For instance each caste has a different way of wearing the cloth, different jewels and different ways of wearing them; the women have different ways of tying up the hair and putting saffron on the face. And all these things are kept up as the signs of the caste to which a person belongs.

3. *The general ignorance of the Masses, their apathy, and comparative rarity of vital religion;* on account of all which men do not fully see or scarcely see at all the evil of the system of caste. Education has done much and will do more to break down caste.

From the consideration of these points I could recommend.

(*a*) increased efforts to civilize the lower orders.

(*b*) the spread of vernacular education, and the setting on foot of a wholesome Tamil literature written by educated Tamil men, and inculcating sound views on social and religious matters.

(*c*) the endeavour to bring about uniformity in the manners and customs of Native Christians so as to do away with those distinctive customs of each caste.

(*B.*) All efforts for the abolishing of caste should not be left to the European Missionary. I hold that the burden of this great work must rest with the rising native clergy. If they be men that have from the bottom of their hearts given up caste and are fully persuaded of its baneful effects, then much may be hoped for. So great do I consider their influence in this matter, that I think it would be worth while considering the propriety of the Bishop exacting a public test from them and their families, previous to their ordination, and also sounding

them on their views of the matter in a special paper at their Ordination Examination. I do not see how a man who has not *altogether* given up caste is fit to be a minister of Christ.

(*C.*) The women are not sufficiently thought of when speaking of caste questions. It is not enough to require the Mission Agents themselves to renounce it. Do their wives hold to it? If so, then will their children learn the system.

(*D.*) The system of caste should be occasionally preached against, and proved from Scripture to be wrong. I have never heard a native clergyman who was bold enough to attack it.

(*E.*) Advantage should be taken of times of rejoicing or trouble to bring as many of different castes together as possible. An inspecting catechist, or native curate could easily arrange the gathering.

(*F.*) In a large village of one caste it would be necessary to have a feast and invite communicants and others belonging to the different castes.

These are the chief points that strike me.

R. J. FRENCH.

Rev. V. Abraham, S. P. G.

Moodaloor, Palamçottah, 25th July, 1867.

I. In order to know whether any mission agents have given up caste to the extent of voluntarily and publicly eating with persons of a low caste food prepared by persons of that caste, I made a feast last week at the mission expense. This was prepared by a low caste Christian man and two women in my house. The mission agents without any exception, publicly came with their families and children and dined with me and my family in the

feast. Therefore I consider they have given up caste to the extent of voluntarily eating with the low caste people.

II. As the Moodaloor Boarding Schools for Boys and Girls are kept with Nazareth Boarders in Nazareth itself, I have no occasion to adopt any measures as to this purpose.

III. I have not yet taken any measures among the Communicants. They all take the Holy Communion without any distinction. But in their social intercourse no measures have been taken. Some measures may be taken at once in the social intercourse among the Mission agents. But as the agents are all of the same caste, it will not be of much importance at present. But one measure has been taken by me in a marriage, viz., a low caste Christian Bridegroom came on horse-back to the Mudaloor Church through the Church street. The people as well as the communicants did not allow him to come on horse-back, consequently made him walk through the street. When I went to the Church, the bridegroom's party reported the matter to me. I then spoke to the communicants especially, not to make such distinctions, and gave them some advice; they then promised that they would not make such distinctions hereafter. I see the fulfilment of their promise next time.

IV. I say that the re-marriages of widows have been introduced in Mudaloor district. For instance, in my time last year a mission agent named Swamidasen, Schoolmaster, married a widow. When he intended to marry the widow, though he met with some obstacles, he having taken my advice, married the widow. Again another young man from Pothoor in Mudaloor district married a widow from Christianagram. So the popularization of the re-marriages of widows is in progress among the congregations in Mudaloor district.

V. If a feast is given in a Missionary's house, prepared by a low caste Christian, it may be eaten very easily. Besides this, the native Missionaries themselves as well as the Mission agents should introduce a custom; that is, whenever they go to visit a congregation, they must make their servants cook in the house of a low caste Christian, or if possible make the low caste Christians themselves cook for them, and must eat with them publicly.

V. ABRAHAM.

Rev. D. Devaprasatham, S. P. G.

Melaseithalei, 20th July, 1867.

When I was a Catechist the Rev. Mr. Kearns made a love feast prepared by what is considered a low caste man, and all freely partook of the same without any distinction. This was repeatedly done and I have heard no murmur or reluctance about it.

1. In my district there is no distinction with regard to food.

2. I have no Boarding School in my place.

3. No feast whatever has been made, since I was ordained, to the Communicants in my place; but all of my Agents have eaten freely in the feast made by Mr. Kearns; and I have noticed no reluctance in their intercourse.

4. There have been Widows' re-marriages among the low caste people, but not yet among the high caste people; and I shall endeavour with God's assistance to do so among the high caste people.

5. I am going to have a love feast for the Communicants, occasionally, prepared by a low caste man. More-

over a daughter of high caste parents converted by my wife, is about to be sent to the boarding school where caste distinction is not observed: and two Vellalahs, considered to be high caste people, take food in my house yeilding to my advices.

My wife often goes and preaches the Gospel to the high caste people especially; and the above mentioned girl is the first fruit of her efforts.

May the Holy Ghost pour upon me heavenly wisdom so as to bring many to our dear Saviour.

DANIEL DAVAPRASATHAM.

Rev. S. Devasagayam, S. P. G.

Edeyengoody, 22d July, 1867.

1. As to my present locality, I hardly have had any occasion or necessity to use any special measure for the said purpose because I know from the conduct of the Mission Agents in the District that they are far from keeping caste prejudices, having given several proofs of it already. Among the several Mission Districts wherein I was employed, I can fairly assert that the Mission Agents in Edeyengoody are very forward in giving up caste prejudices. In addition to the proofs they have already given in this respect, the readiness they have shewn to take my word on my proposing to them to have a love-feast at their own expense, as a test of their families as well as themselves having given up caste feelings, in accordance with a resolution of the Local Committee at the last meeting, has enabled me at once to judge of the good state of their feelings.

2. When I was at Mudaloor, there was once an acute dispute about a low caste man drawing water in the well, but on my pointing out to the elders and other princi-

pal members of the congregation the evils and absurdity of keeping or indulging caste distinctions, they took my word, and the Pariah caste man drew water the next day before the face of many without any objection.

3. As to the re-marriage of widows, I beg to inform your Lordship that my elder brother's present wife had been a widow. Though there were many of my family who objected to it at the time of marriage, they willingly yielded to my persuasions, so that in fact none of my family was offended at the wedding. And when I was at Mudaloor, my earnest advice to the chief members there as to this respect was, that the re-marriage of widows should be encouraged in every possible way, lest they expose themselves to shame and ruin. As there were there several widows, I often had occasion to converse with the people on this point, though no case of re-marriage according to my proposal was acceded to as long as I was there.

4. When I was at Tuticorin having the charge of the the mission school as well as the congregation there, I tried my best not to countenance caste feelings and was so successful that the highest class of Brahmins and the lowest class of shoemakers were willing to study in one school though it was against their pretensions. On some occasions I had to board in the houses of Pariar Christians; and then a few of the Shanar Christians with me as well as a Maravar (men and women) did not make any difference. And this, I must here add, was mainly owing to my family setting them an example in this respect. And I know from experience that the fact of women joining such feasts has more effect towards the desired end than that of men joining them.

S. DEVASAGAYAM.

Rev. D. Gnánapragásam, S. P. G.

Edeiyerkadu, Sawyerpuram, 15*th July,* 1867.

There are 19 both small and great Christian Villages under my management at Edeiyerkadu District of Sawyerpuram Mission; these villages are conducted by 10 Agents.

I. Of the Mission Agents; one is Kadeya, another Marava, and the rest are Shanar caste. These associate with each-other in taking meals, allowing one another to go into their houses, and to touch their clay vessels, sitting at the same places both in houses and churches, attending their wedding feasts, visiting and helping each other in the time of sickness and distress, and in burying after the same manner. But they neither marry nor give in marriage out of their caste. This custom is going on even among the common people.

II. Of the congregations; there are three various castes under my management, viz., Maravers, Shanars, and Pallars; of whom the first count the second and the third a base one; the second, though they associate and dine with the first, yet treat them lowly as their occupations are under them. There are two divisons among the Pallars, i. e. Pallars and Colyars or Weavers. Of these the Pallars, though they are slaves to the first two castes, yet they treat the Pariars and Sagliers meanly. There are many Christians, and a few communicants among these three said castes. These deal with one another, and allow low castes to draw water in the same well in my station: save in the places where there are more heathens. These, especially the communicants, take no notice of castes, even in meals, as I come to know and it is evident, that some of the Shanars do take their meals, not only in secret but in public at the Pallars' wedding feasts, if they keep themselves clean.

III. There are two divisions even among the Shanars: namely, Nadars otherwise called Land-holders, and common people. They have no intercourse with each other, save in food matters. They buy Pariars and Pallars, to work in their houses as slaves, so as to retain their usual proud customs. But now having acquired more knowledge by Christianity, I hope they will give up caste gradually. Though many of them do not show any mark of leaving caste, yet they never resist the rules and the endeavours made against it. For the most part of my congregations being newly converted, I hope they will leave it by and by.

IV. As it is about a year, since I took the charge of this district, I am not able to answer your Lordship's questions, but am able to answer by the testimonies of the Agents, Communicants, and by my own eye witness. I have made a feast in my station to all Agents and Communicants to examine their true union, by the orders of the Tinnevelly Local Committee, which feast was held on the 10th July, cooked by Colyars, Pallars and Pariars at my house, and was celebrated with the whole families of the Agents, and some of the Communicants without any objection at all. I and my family were the attendants with them. They all exhibit their anxiety for union with Christ, by taking meals without any distinction of caste.

V. Widows' marriages are the usual custom among the Maravars and Pallars in my district, but the Colyars hold their custom very strictly, and it occurs very seldom among them. But some widows' marriages had taken place in this district among the Shanars. As I was instructed by Dr. Caldwell at Edyenkoody, while I was a Catechist under him, I took great pains to put off this bad custom and used to give good exhortations, and was the cause of many such marriages taking place. In like manner I am anxiously expecting for the convenient

time to marry widows to those who like them. But they are very few in my district. I often give good advice with many examples to widowers in my congregations to take widows in marriage. This kind of marriage now prevails even among the heathens, by following the Christians of both Missions in Tinnevelly. By observing the signs of their attending my advice and their consent, I hope this bad custom will be lessened within a short time.

VI. The distinctions of caste, which govern this country are partly stopped by the pattern of the Native Clergy and Agents. But marriages between the high and low Castes are not yet commenced even among them. Though it is not yet fully stopped by the congregation, yet there is a ground to hope by signs, that it will be fully abolished by the children who acquire more Christian knowledge and piety, and by the new converts.

VII. I hope with earnest expectation, begging the Almighty to grant His Spirit in my preaching and prayers, and to enable me to succeed in my attempts to remedy entirely this great and terrible sickness of Caste, which is the great hindrance to the spreading of Christianity and the union of the members of Christ Jesus.

D. GNANAPRAGASAM.

Rev. A. Job, S. P. G.

Christianagram.

1. On Saturday, 20th July, food was prepared by three men supposed to be of lower Caste than others, among the Native agents and their families, who publicly ate and drank in the same cups with joy and peace sitting together without any difference.

2. No Boarding Schools under my charge.

3. Among the communicants I could see no difference in their manner of sitting or in the order of their coming to receive the holy communion; they sit together without any difference of caste and drink the same cup.

4. Christians are encouraged and advised to marry widows, and during the last year one marriage of that sort was celebrated by me. The dislike of the re-marriage of the widows is already cleared away from the mind of the people in these parts, where many such marriages have taken place even among the heathens by the example of the Christians.

5. *(a)* When the Heads of the cougregation meet together to enquire into any dispute, Heads from the lower Caste too are allowed to sit with them and their decision is accepted in the matter.

(b) During the meeting of the annual Sangam all congregations come together; and lower caste men also are chosen to speak to the congregation.

(c) In every place during prayer times mixed congregations of lower and higher Caste sit together without the slightest difference in respect of Caste.

(d) In villages where higher and lower Caste people live together, they are allowed to take water in the same well.

A. JOB.

Rev. D. Samuel, S. P. G.

Koodankulam, 29th July, 1867.

Before answering your Lordship's queries regarding the repression of caste, I beg to say a few words in general on the present state of this district with reference to the point in question.

2. Your Lordship will be very sorry to hear that the caste feeling is very strong in these parts, especially in the village of Koodankulam where I am stationed and where I have many opportunities of knowing the minds of the people. This congregation made over to us by the London Missionary Society, consists mostly of Shanars and a few Pariars. Among the former the caste feeling seems to be very strong. Some of their leading men proposed once to have two Churches built in their village, one for the Pariars and another for their own people. This proposition of theirs was of course resisted at once. Some of the new comers actually left the congregation stating as their reason, that they and the Pariars who are of a caste lower than their own, are obliged to sit together in church without any distinction whatever.

3. There are two Catechists residing in this village; one is a Shanar, the other a Pariah. The former is the real Catechist of the place; and the latter, being an itinerant Catechist, works chiefly in out-villages, though Koodankulam be the place of his residence. The latter is more useful and more intelligent than the former. Notwithstanding the usefulness of the man, the villagers, Christians as well as Heathens, strongly objected to his taking a house in the midst of their village on the ground that he was a Pariah. It was with great difficulty that we got a site in one corner of the village

to build a house upon for this Catechist of theirs. The villagers don't allow him even to this day to draw water from their village well.

4. The people here are also against his performing any wedding ceremony, although he is one of the licensed Catechists in the district. I perform the ceremony myself, or it is performed in his presence by another Catechist of their own caste, lest we give offence to these new people who are closely bound by the chain of caste.

5. A question may then be asked here, Is it advisable under these circumstances to keep that Catechist in this village? Perhaps it is not. I often thought of removing him to some other village; but I fear on the other hand his removal may do more harm than good. I may then appear to "build again the things which I am destroying" or which I attempt to destroy. His residence in the village, his going about among them is one of the measures that could be adopted for repressing the spirit of caste among these people. It is true they disregard his caste but not his advice, exhortation, and preaching. They get every help from him in secular matters. Yet they wish to observe distinctions in eating and drinking, in touching and tasting, in handling and sitting.

6. Some of the Heathen Vellalars in the place objected at the commencement to my servant boy's drawing water in their well, because one of my domestic servants is a woman of the Shanar caste, and because we don't observe distinctions as they wish. For the same reasons the present Head Constable of Radhapuram, who is a Christian by profession, and a Vellalan by caste, and was an inspecting Schoolmaster formerly in connection with the Church Mission, refuses to take food in my house although he is said to be a relation of mine.

7. It is by caste prejudice that some who are of the Edeiar caste belonging to a certain congregation in the

district are prevented from coming to the Holy Communion.

8. Of the Heathen, every one has his own peculiar excuse for not embracing Christianity, but the caste feeling seems to be the chief obstacle with almost every class of people: every one thinks it to be below his caste to sit together in church with persons of a caste supposed to be lower than his own. They go even so far as to say that the Missionaries would compel them to take the food prepared by the Pariah, in case they embrace their religion.

9. Seeing that the caste feeling is so strong among the people in these parts, Christians as well as Heathens, the Missionary is required to act with great caution, discretion and wisdom. In taking steps for repressing the spirit and the observance of caste among the people in new districts, it will not be advisable on the part of the Missionary to do anything hastily or at once, lest the people think that innovations are being introduced among them, lest they say that the Missionaries are attempting to degrade them and their caste—and lest our attempt prove a stumbling-block to some or many. I don't mean to say, that no step should *now* be taken to suppress the spirit of caste. I mean that our attempts should be gradual. The battle should by all means be fought, but discretion should be exercised in selecting the weapons and means. The Missionary has to be very cautious and prudent as to the starting point, consulting the time and place. If he has not begun the work, he must begin at once, but not with eating and drinking. This should be the last step, I think, in dealing with *new* people. The Missionary should not be quiet, he should keep on moving step by step but invisibly and imperceptibly, actuated by the principle of the apostle who says, "take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."

10. In answering the Queries I leave the 2d one unanswered as I have no Boarding School under my superintendence.

Answer to Query I. The body of the native agents is composed at present of 12 Shanars, 4 Pariars, 3 Vellalars and one Maravan. I am glad to say that every one of them has given up caste to the extent of voluntarily and publicly eating with persons of a caste supposed to be lower than his own, food prepared by persons of that caste. This I know in the case of some from personal knowledge and experience; but as to the rest, I have ascertained from my private talk and conversation with every one of them, and from the testimony of their brethren who are of a caste supposed to be lower than their own, still I can't say of two or three of them that the spirit of caste is entirely repressed in them. They have given up caste to a certain extent, and have given proof of it by eating the food prepared by persons of a caste supposed to be lower than their own; but I am sorry to say they don't conduct themselves as men who have abandoned their caste distinctions and have despised them in their hearts. Their conduct illustrates the Divine saying "the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost."

III. I cant say that *all* the communicants have given proof of the abandonment of their caste distinctions in eating and drinking. Still I could say of some that they despise them in their hearts and speak of them with contempt. For the reasons above given, I have not yet attempted to try them by the test of eating and drinking, which I think to be the real test and which I shall adopt in due time. Till then I am very careful not to observe any distinction of time or place at the administration of the Lord's Supper amongst the Com-

municants belonging to different castes, nor did I ever notice any one observing any distinction whatever in receiving the Sacrament.

IV. We try our best to introduce the practice of the re-marriage of widows. The Heathen as well as Christians seem to feel better for it and tolerate it to a certain extent. I am glad to say we have succeeded in three instances—one at Koodankulam, another at Pannai, and the third at Jacobpuram.

V. I endeavour by the grace of God to repress the spirit of caste among the people who are under my charge. This I attempt to do by my own example, by my private talk and conversation with the people, by my occasional Sermons on the subject, by praying with them and for them for unity and concord, by employing Native agents who are supposed to be of the lower classes among the people supposed to be higher than they, by making the people belonging to different castes sit together in Church and participate in the means of grace without observing any distinction of time or place, by influencing the native agents and others to employ as domestic servants persons of a caste supposed to be lower than their own and to allow the lower classes a free access to their houses, vessels, &c., by getting up congregations of Pariars, Pullers, &c., who are supposed to be of the lowest class, and by employing in the Mission men of that class as Catechists and Schoolmasters.

It has been said before that the caste prejudice is very strong in these parts, especially at Koodankulam. Yes it is, but I have every reason to believe that it is not so strong at Koodankulam as it was about 2 years ago when the congregation was made over to us.

As knowledge increases, as civilization rises, as piety and godly sincerity are implanted in the minds of those who embrace the Gospel, the chain of Caste would

gradually and easily be broken, and then would the promise be realized that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid"— "and the cow and the bear shall feel and the lion shall eat straw like the ox, * * * for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

D. SAMUEL.

Rev. D. Vethamuttu, S. P. G.

Sawyerpuram, Palamcottah, 12*th July,* 1867.

I beg to state, with regard to your Lordships' enquiries regarding the repression of caste, that I have been aware that the Catechists and Schoolmasters under my charge have been accustomed to eat food with, and in the houses of, persons of a Caste supposed to be lower than their own. But, since it is the Native women that are strict observers of caste rather than men, and since some of the Mission Agents are men newly employed; with a view to ascertain how far these persons have given up their castes, I made a public feast for trial lately. All the mission agents under my charge and their wives and children were invited. The food was prepared and distributed by two persons of a low caste. I am happy to say that all of them without exception partook of the food willingly and publicly. The expense of the feast was partly borne by the mission agents themselves. The masters belonging to the Seminary and their wives and children are not included in these, except one man who was present at the time and did eat food with others.

2. As to the second point of the enquiry I have to state merely that there is no Boarding School either of boys or girls under my charge.

3. On the very day I made a feast to the Mission agents and their wives, I invited to the feast the chief members of my congregation. Most of these were *women* that are Communicants. One woman among these, belongs to one of the chief families of the congregation. She with her children and others attended the feast willingly. More than thirty members of the congregation partook of the food cooked and distributed by two low-caste persons. In order to make this feast more public I gave a week's notice previously, so that they all knew before-hand that they were going to eat with persons of a caste considered to be lower than their own, food prepared by persons of that caste. It is also to be remarked that the next day after the feast one woman came to my house and told me that she with some others was sorry that they were not invited for the feast. So far I can say that caste feeling has given way in this district.

4. Two instances of the re-marriage of widows have occurred in this district some years ago. But no such marriage has taken place here for the last few years.

5. I beg to inform your Lordship a few other particulars not included in the foregoing answers.

a. In a well belonging to this place, persons considered to belong to low castes, chiefly the scavenger-class, were not allowed to draw water. From the beginning of last year, I have made the well open to all castes.

b. Pullars who form a part of my congregation are considered to be of a low *caste* and consequently they are not usually allowed, during their marriage feast days, to ride on horse-back through the streets of Nadakals or Shanars who are generally landholders and of an influential caste of this place. In Supramaniyapuram, one of my villages, where this restriction was strictly observed, I begged the help of some of the

Christians of that place, and have put a stop to that custom. Puller Christians as well as Shanar Christians freely ride now on horse-back through the street.

c. In the Church belonging to the same village I observed, for sometime, the Nadakals or Shanars occupying the first place in the Church and the Pullers, the last places. In order to prevent this bad custom I have made an arrangement that persons coming first to the church should sit in the first places and those who come late in the last places without any distinction. Moreover in sittings of *Punchayet* I have been cautious to avoid caste distinction. In any of these attempts I was not met with any important objection from the people.

In conclusion I beg to add that caste-feeling has given way to some extent in these parts. If intermarriages take place among the different castes of India, then only caste distinction will receive its fatal blow. May God the Father of all mankind help His servants to see it accomplished.

D. VETHAMUTTU.

Rev. S. G. Yesudian, S. P. G.

Nagalathapuram, 11*th July* 1867.

1. It is only three months since I have taken charge of this district, and I am sorry I have not had an opportunity of putting forward any test, to ascertain to what extent the few agents under my superintendence have given up caste. A native agent publicly and voluntarily eating and drinking with persons of a caste supposed to be lower than his own, food cooked and prepared by persons of that caste, is certainly one of the best means of finding out how far that agent has given up caste.

In this district under my immediate superintendence there are ten Mission agents engaged with me in the glorious work of Christ; and as soon as convenience will afford me I intend to give a general invitation to my agents, with their wives and children, to partake of a meal that shall be prepared by a person supposed to be of low caste. In the meantime, however, I may assure your Lordship, that from the experience I have had of the Tinnevelly Mission agents, and from my personal acquaintance and conversation with each of the agents under my care, I am certain, I will find no difficulty in carrying out the above proposal into a good and happy success*.

The ten Mission agents that labour in this district belong to five distinct classes of the so-called caste, viz.,

2 Pullars.
1 Maravar.
1 Pariah.
4 Shanars.
2 Vellalahs.

and among these with the exception of three young men who are quite fresh from the Seminary at Sawyerpuram, where every means of destroying the caste prejudices of the boys are employed, the rest have already shewed themselves to have given up caste to the extent of publicly eating and drinking by joining in a feast given

* From Rev. S. G. Yesudian, Vypar Mission, 4th Nov. 1867.

I gave an invitation to all the Mission Agents, with their wives and children, under my care, on the 11th October. I am glad to say I was successful. It was a brotherly love-feast indeed. The food had been prepared by a Pariah, and all the agents with their wives and children heartily joined in the feast.

In the evening we had an interesting prayer meeting in our little school room, and I preached upon St. Mark, vi. 20; "For Herod feared John, knowing that he was a just man and an holy, and observed him."

S. G. YESUDIAN.

by the Rev. Mr. Kearns a few years ago, the food having been prepared by his own cook who is a Pariah.

2. With regard to the second question, there is no Boarding School or Mission Institution under my superintendence; but I am careful enough that no tokens of caste distinction be known among, or exhibited by, the boys or Masters in the village day schools under my charge.

3. There are only a few Communicants in this district; and as soon as I shall have learned enough of the place I hope to adopt such measures as would tend to destroy caste among Christians in general and communicants in particular. Missionary influence will undoubtedly be great if all the Christians live like children and members of one family, of which Jesus is the head who is not ashamed to call them brethren.

4. With regard to the re-marriages of widows, the Gospel and the instructions of its ministers, I am glad to say, have wrought great change among Christians in Tinnevelly. I have taken great interest in a few cases of the re-marriages of widows and to some extent those marriages have had my influence also. The following portion of a respectable *widow's* letter to me about a *widow's* re-marriage, I hope will be interesting. "Our friend and sister Ponnummal (a Christian Vellalah young widow) has been re-married. She had been my friend and companion since my widowhood and now I am obliged to part with her, with my prayers and good wishes. I will miss her very much and fear I will feel more the misfortunes of my condition. I shall be glad to get re-married, if you could get a respectable mission agent."

5. In dealing with the caste prejudices of those who

are under my spiritual charge my mode of procedure is as follows:—

When at home, and while I am out in the villages visiting my several congregations, I eat and drink with, and in the vessels of, people of the so-called low caste, provided they are clean and respectable, thereby teaching my people by my own example.

Again, I remind my agents as often as I can that in labouring for the furtherance of the Gospel, their chief aim should be to destroy the enemies of that religion; caste distinction among Christians being the enemy within the walls.

I impress upon my people that a Christian who keeps up caste distinction cannot be considered safe and whole but that he is diseased at his heart.

I exhort and induce the head-men of the congregation to take interest in the marriages of persons supposed to be of low-caste, and ask them now and then to visit the sick and the poor of that caste, so that a real sympathy and affection towards their once neglected neighbours may be produced in the minds of those, who would otherwise have despised them "and passed by on the other side."

S. G. YESUDIAN.

Proceedings of a Meeting of the Tinnevelly Local Committee, S. P. G., held at Puthiamputhur and Sawyerpuram from the 18*th to the* 25*th June inclusive,* 1867.

Read a Circular from the Lord Bishop under date 7th June on the subject of caste. Read also extract from the Proceedings of the M. D. C., under date 16th April with reference to the Caste Test in Tanjore.

Resolved. 6. While this Committee have the pleasure of stating that some progress has already been made towards the repression of caste feelings amongst the native agents in this province, both by the manner in which the various Boarding Schools and Institutions in connection with this Mission are conducted and also by the feasts of all castes in common that have from time to time been got up in various districts, they now think it desirable, in consequence of their attention having been specially directed to the subject by the Lord Bishop, to adopt in common some special means of influencing the minds of the native agents and stimulating them to a more decided course of action. It is therefore unanimously resolved that each European and native Missionary in the province invite all the native agents under his superintendence to a common feast, the food to be prepared by Christians of the lowest caste, and that the names of the native agents who have attended this feast and of such as may have declined to attend, if any, be communicated by the Missionary of the District to the Secretary of the Local Committee, and by him communicated to the Secretary M. D. C., for the information of the Society.

It is specially recommended by the Native members of Committee present, and cordially approved of by the

whole Committee, that the wives and families of native agents should be included in the invitation to the feast, and that information respecting their attendance or non-attendance, as in the case of the native agents themselves, should be communicated to the Secretary of the Local Committee.

Rev. A. Dibb. C. M. S.

Dohnavur, Tinnevelly, June, 1867.

The words "voluntarily and publicly" are searching words; and they make it difficult for me to answer the question in the affirmative. I believe any one of the Mission Agents in this District would eat with a large gathering of mixed castes "publicly," if I expressed a wish that he would do so. Indeed I am sure he would. But then this is hardly "voluntary." Others again, I know, have eaten with low castes "voluntarily;" but I believe they would not like it to be "publicly" known that they have done so. The question demands whether I have taken measures to ascertain whether "*every*" Native Agent has given up caste to the extent of *publicly* and *voluntarily* eating, &c., and to this I must say "No"—and I do not think that every Native Agent would do so. I am thankful to know that some have done it, and that without making any merit of their performance.

2. We have both a Boys' and a Girls' Boarding School, in which we use every measure in our power, "to teach our pupils that caste distinctions are not to be observed by Christians." We teach it as a part of "sound *doctrine.*" We make the disregard of all difference a part of our *practice.*

a. In the two schools there are four castes represented viz., Retties, Shanars, Vellalar, and Pariahs—thus :—

	Retty.	Shan.	Vell.	Par.		
Boys...	1	9	4	0	= Total	14
Girls...	0	19	3	1	= „	23
	1	28	7	1		37

b. Of the Shanar Caste, in each case.

c. None whatever.

3. I have made no special efforts to accomplish this end in the case of Communicants. The same measures adopted to weaken caste prejudices in the case of others have been applied to them.

4. I have married, in the Megnanapuram District or in this, as nearly as I can remember eight widows. All, as far as I know, are living happy and useful lives, though in the event of an ill natured tongue being raised to revile them, their re-marriage will almost certainly be brought to notice. They have asked me to *publish no banns* but to marry them privately, as being ready to do "voluntarily" what they had rather should not be proclaimed "publicly !" On the impossibility as well as the impolicy of such a proceeding being explained to them they generally yield quietly to the case in which they find themselves.

5. The only additional information I can give as to my own dealing with the caste question, is such as may be gathered from published documents in Tamil and English bearing my name—e. g.

(i.) பூர்வபாதை or "Old Path" 2d Edition, p. 81. Here after explaining the words "born of the Virgin Mary," I put the question—

Q. What course must we, who believe that Jesus Christ was born of the Virgin Mary, adopt, so as to *show* our belief ?

A. As Jesus loved us and humbled himself for our welfare, we should (following His example) love our fellow men, and humble ourselves of *caste pride* or of *purse-pride*, if need be, for their welfare. Philipp: ii. 5—8.

Again in the same ஞானபோதக p. 127, after speaking of "The Communion of Saints" with Christ and with each other, there is pointed out the course of duty which must prove the reality of the faith professed.

"Like *David* he must have 'all his delight in the saints and in the excellent that are in the earth' (Ps. xvi. 3.) Like the *Lord Jesus* he must consider as his "brother" the man, however poor 'or of *whatever caste*' who, does the will of our Father which is in Heaven. Like *Peter* he must declare 'God hath showed me that I should not call any man unclean.' And after *Paul's* manner he must be ready to say boldly and before the world, 'We know neither Braman nor Sudra, neither high caste nor low, neither caste distinction nor caste defect, Christ is ALL and IN ALL.' (Matt. xii. 50. Acts. x. 28. Col. iii. 11.)"

This is what I teach myself and what I require all Catechists and Schoolmasters under my charge to teach also.

(ii.) In a printed Tamil Sermon of mine entitled "The True Glory of the Temple" occurs the following:—

"The true glory of our Church is the proclamation in it of the full and free gospel of Christ. There is no glory in the world like this. All the outward glory of the first and second temples put together is not to be compared to it. Many of our Bishops, Priests, and Deacons are men of learning and dignity, and though this be some glory to the Church, it is not its chief glory. No matter how many thousands join the Tinnevelly Church. No matter *though all the high caste*, all the official, all the rich, men of the province joined it. All the glory that *this* would give us would not be our chief

glory. Though each Church in Tinnevelly were as large and as beautiful as Solomon's temple, that would not be our chief glory. With all that remaining, if the glory of a free gospel were withdrawn we might write "Ichabod" upon our walls, and complain that *all* the glory was departed."

(iii.) In my "Journal" published in Madras C. M. Record, 1860 p. 224, a paragraph headed "Scripture Caste" is as follows:—

"The Scriptural system of Caste differs from the Hindu system as to *number, nature,* and *result.* (1.) In *number,* because the Christian recognises only two castes, while the Hindu castes are innumerable. According to Scripture the low castes are the more numerous party, and always have been in this world. That caste consists of men whose hopes, aims, and wishes are all low and grovelling, and sometimes filthy besides; hence their rank as *low* caste. The *high* caste are men whose treasure being in heaven their hearts are there also. Their thoughts words and actions, and the very springs of them are all "high" and heaven born. These two castes are as distinct as light and darkness, and however the members of them may be mixed together by circumstances, they are as easily distinguishable as black men are from white.

(2.) In the *nature* of caste distinction. Whereas in Hinduism each man must abide through life in the same caste wherein he was born, in the Christian system it is far otherwise. *According to Scripture doctrine every man is born of low caste;* a depraved and unclean creature. *But any man who chooses may rise into the high caste.* Nay all are exhorted to do so. It is an ambition which the Scripture teaches us to indulge; to rise higher and higher in caste, until at length we become "even as the angels."

(3.) The other point of difference is equally remarkable, viz., the *result*. In Hinduism, the higher the caste a man belongs to, the more inflated with pride he becomes. But the higher a man rises in the high caste which Scripture recognises, the more lowly and gentle he inevitably shows himself."

(iv.) In my Report of the Mengnanapuram District for 1862, C. M. Record, 1863, p. 123.

"We long to see the Tinnevelly Church attain two excellencies which at present are almost wholly wanting; and these are, Christian unity and Corporate life—Communion with all Christian men whomsoever, and independence of all foreign aid whatsoever.

As to *Christian unity*, or in other words "the Communion of Saints"—We want to see Christians acting upon the principle that a common *religion* is a closer bond of union than a common *caste;* and that a different religion is a wider separation than a different caste. We want to see the Tinnevelly Church grasping firmly the doctrine that an unconverted sinner is the only *low caste* man in existence, and that the poorest Lazarus in the world who has been made a member of Christ, is a *high caste* individual, a man, and a brother. We want as it were to hear the voice of the Tinnevelly Church, declaring in full, clear, unmistakeable tones, "God hath showed me that I should not call any man common or unclean" and therefore "whosoever shall do the will of my Father which is in heaven, the same is my brother." But this is what as yet, alas, we do not see and hear. In the sequel is a brief sketch of the way in which caste has been resisted in Tinnevelly and the way in which it has survived one after another of the assaults made upon it."

ASHTON DIBB.

Rev. N. Honiss, C. M. S.

Surandei, Tinnevelly, 18*th June*, 1867.

1. With regard to your Lordship's first enquiry, I am happy to state that all the Mission Agents under my charge are in the habit of voluntarily and publicly eating food which has been prepared by persons of a lower caste. At our monthly meeting when all our agents eat together, the food is sometimes prepared by a Pariah, and was for ten years previous to my taking the district prepared by a Shanar: while among the agents there are ten Vellalars. It may be truly said that our agents, so far as eating together, sleeping in the same apartment, and freely mixing with each other, have given up caste. Their great stumbling block seems to be at present that of intermarriage. From inquiries I find that two agents in this district have married into another caste. In one of these instances the marriage so far as I can ascertain seems to have been a happy one. The other I am sorry to say has not been so, and the difference of caste is said to be the cause of continual quarrelling. In other cases of which I have heard, the intermarriage of castes has been attended with similar unhappy results. This has made me backward in using any influence to persuade persons in the matter, however much I may desire it. It has sometimes occurred to me that the offer of a dowry might act beneficially. A *few* prosperous marriages among different castes would I imagine have a wide-felt influence in forwarding the cause, from the great difficulty now so frequently experienced in finding suitable partners within the contracted sphere of a particular caste, while our people are again confined within the limits of the Christian religion.

2. In our boarding Schools we have 85 Children; of whom eleven are Vellalars, and the majority of the rest

Shanars. There are four persons who cook, and it so happens that two of these are Vellalars. But the high caste children have no security that their food will be prepared by one of their own caste, indeed according to the present arrangement five of the Vellala children's food is always prepared by a Shanar woman. The children all eat and sleep together and *one* Dobie does their washing. Any objections raised on the grounds of caste would lead to instant dismissal.

3. We are constantly urging our people in general, and Communicants in particular, to do all they can to encourage social intercourse with the view of repressing caste. It might be desirable to give an occasional feast in different parts of the district making a special point of inviting different castes and having a low caste man to prepare the food. I have not done so from the consideration of expense. Our Inspecting Catechist and Master, both of whom are Vellalars, while going their rounds not unfrequently partake of the hospitality of those who are of a lower caste.

4. I have not done anything more towards the remarriage of widows than tendering advice as opportunity occurs.

N. HONISS.

Rev. R. R. Meadows, C. M. S.

Sachiapuram, Virdupatti, 1*st July,* 1867.

1. The first question is easily answered. My Catechists and Schoolmasters once in two months eat together here, when they come in for instruction; and the person who usually cooks for them is my horsekeeper, a Pariah.

2. *(a.)* We have in our Boys' Boarding School, Naiks, Maravars, Shanars, Pallars, Panikkars, Valluvars, Pariars; In the Girls' School Vellalars, Maravars, Shanars, Pallars, Pariars, Chucklars.

(b.) The woman who cooks for the boys and assists the girls to cook is a Pallar woman. The girls take their turn without distinction in the cook-room. The only exception is the Vellalan girl, not with reference to caste, but because she is a Native Clergyman's daughter and pays for her own board and lives with the Matron, her Aunt.

(c.) No distinction of time or place is observed. The boys all eat together, and so do the girls.

3. The Communicants of course all receive the cup and bread alike, with no reference to caste, the high and low coming to the table in any order they choose. There is a natural drawing of a man to his own caste people, on the ground of their being relatives. But intercourse among Communicants of different castes is not uncommon. I do not think however that we have advanced far enough here. Time and education and gradual habit will bring the castes more together.

4. Our boarding Schoolmistress, a widow, was lately married. She is of the Shanar caste, among whom as heathen, the marriage of widows is not allowed.

5. I may be allowed in conclusion to say that your Lordship's questions do not, pardon me for saying it, fully reach the root of the evil. All that I have written

with reference to the abandonment of caste may freely exist, and yet caste is not given up. It can never be said to be given up till there be an intermarriage of castes. We have advanced a small step in this matter too, for many instances may be found where persons have married who, though of the same caste, are not properly speaking relatives; who as heathen would not have intermarried. But it remains yet to be seen—the sight of a free abandonment of family distinctions, so that persons of different families in the same caste may marry; the sight of Pariars and Pallars intermarrying; the sight of Catechists setting the example of intermarriage, themselves being urged forward by the example of the native Clergymen themselves.

My principle is that we should contend for marriage among *equals in rank,* rather than for a general intermarriage of the castes irrespective of rank. It would not be right in England for the country squire's son, educated for the rank in which he is born, to marry his father's servant girl, and it would not be right for the Brahman gentleman to marry the Pariar girl. But where the rank is the same, as for instance the rank of Native Minister, the rank of Catechist, &c., the education, polish, manners, being nearly on a par; there, I think, is a fit place to urge intermarriage. I should be glad to see the Native Ministers setting the example, and have strong hope of seeing the example set before very long.

It is a most saddening fact to notice the total absence of Caste distinctions in our School (as to see a Vellalan girl and a Chuckler, the highest and lowest walking hand in hand as friends) *followed* by the entire distinction, in reference to marriage, as soon as they get home. It is of course owing to the influence, the conversation, the bringing up, of their parents and relatives.

R. R. MEADOWS.

P. S.—The non-intermarriage of castes is attended with very serious moral evils. Chastity in this country is alas! at a fearful discount. It is absolutely necessary that young men and young women should be speedily married. And yet a large body are kept, till they are 23 or 24, unmarried, because there does not happen to be a husband or wife in their own caste. They must either marry a baptized heathen, or wait till a lad or girl is old enough for them; or they will marry heathens, or will fall into sin.

R. R. M.

Rev. E. Sargent, C. M. S.

Palamcottah, 2d July, 1867.

The subject of your Lordship's Circular is of the gravest importance, affecting as it does so largely the well being of Christ's Church in this Heathen land; and yet the difficulty of dealing with it is commensurate with its importance.

If the distinctions of caste affected the higher classes only, this difficulty might be more easily met; but it pervades every class of the community and enters into all the ramifications of social life. The want of principle in action, and the general weakness of character under temptation, operate largely against the many efforts which have hitherto been making for the eradication of this gigantic evil. Still progress has been made and is making in reference to a result so desirable, and I proceed now in reply to your Lordship's questions to state the measures which have been adopted in this district in dealing with this matter.

I. The example of our Agents will of course more or less influence the conduct of our people generally; and therefore from the time of setting on foot the Preparandi,

and Training Institutions in this station, with a view of preparing Catechists and Schoolmasters for the several districts of the C. M. S., in Tinnevelly, it was made a fundamental rule, that caste should not be allowed in any shape; and hence Shanar and Pariah cooks were necessarily to form part of the establishment, and the vessels used being the property of the Mission were to be used indiscriminately at daily meals, no one appropriating any particular plate or vessel to himself. Parties trained under such a system, when receiving their appointment as teachers, must be supposed by such overt acts to have renounced caste as far as regards social intercourse. Still an agent might subsequently refrain from eating with other castes and so revert to his old ways. It has however been for several years a settled plan in reference to agents who have been educated in the Preparandi, that they all eat together once every 6 months when they come in to the anniversary meetings at Palamcottah. Their doing so is purely voluntary, and I believe that all who are now employed as agents from the Preparandi gladly join this social meal, without any assertion of authority on our part, or any intimation that it is proposed as a test of caste feeling. The plan at first was one that suggested itself to me as being desirable in order to keep up a spirit of kindness and friendship between those who have been educated in the same place. But it has also served this other purpose of shewing whether or not they are sticklers for caste. I am sorry however to say that for the last year, owing to want of funds this plan has not been continued. I know too of many instances, when on occasion of some of our low caste families having a marriage in their house, they have invited several of our Catechists and Schoolmasters to the feast, and they have attended and joined in the social meal.

II. In addition to what has been stated above, I would specify that in reference to question ; 2—

(A.) We have,

(1) *In the Preparandi.*	(2) *Boys' Boarding School.*	(3) *Girls' Boarding School.*
1 Mussalman.	4 Vellalar.	1 Rajapoot.
6 Vellalar.	1 Maravar.	6 Vellalar.
3 Maravar.	12 Shanar.	2 Fisherman caste.
2 Fisherman caste.	2 Pariah.	31 Shanar.
27 Shanar.		1 Pariah.
2 Pariah.		
6 Pallar.		
1 Fortune teller caste.		
Total in Preparandi, 48	Boys'BoardingSchool,19	Girls'BoardingSchool,41

(B.) Number of cooks employed,—

(1) *In the Preparandi.*	(2) *Boys' Boarding School.*	(3) *Girls' Boarding School.*
3 Shanars.	1 Shanar.	1 Shanar cook-woman the girls taking it in turn to help her.
1 Pariah.		

(C.) No distinction of time or place is allowed.

III. In reference to converts from the higher classes, it has always been our plan to require this test even before *baptizing* them. In their case, this act on their part has not been an isolated one, for after baptism they have not scrupled to eat occasionally in my house in company with various other castes, and to invite respectable men of inferior caste to eat with them in their houses. Our Christian Munshies have been the most forward in setting such an example, I say this to their praise. In reference then to our converts from the higher classes, I can fairly say, that they meet the requirements of your Lordship. The only point still wanting is intermarriage with lower castes. Among Communicants from our Shanar and other classes of Congregations, there are many who do occasionally eat in the house of other castes, but it is to be feared that the remaining *few* would not do so *voluntarily*, though they would do it if it were insisted on, and the alternative be suspension

from the Lord's Table. In short it may be affirmed with the utmost confidence that caste is not held generally among our people, with anything like the pertinacity with which it was held some 20 years ago. I have just asked a native this question, and he confirms this statement and adduces the following examples. In 1844 a Missionnary administering medicine to a number of boys in his school, the Vellalars among them refused to drink out of the same wine glass that was used in common. Now such a thing would not be thought of. Shortly afterwards a Pariah cook was introduced into the establishment, when *all* the boys in a body left the place: after a while they came back and submitted. But upon this when even the tapal men came in weekly from the outstations, they would not as formerly partake of anything that had been cooked there; now they are always glad to get what they can. I may mention in this connection that some time ago on the occasion of 200 candidates for confirmation meeting in Palamcottah, I invited them to a feast prepared by the Preparandi cooks, and they all without exception sat down to a meal in common.

IV. With reference to the re-marriage of widows. In general conversation I say all that I can against any prohibition, but I never interfere with the making up of marriages. When however such a proposal comes before me, I always give the parties the strongest encouragement.

Eleven parties so married are now in my district:

1. A Shanar, the first master in the Preparandi.
1. A Vellala Catechist.
1. A Vellala Writer in a Government Office.
8. Others are Shanar members of the Congregation.

V. Formerly in every village, wells were appropriated separately to the several castes, now they are used in

common. On first coming to this district, when travelling among our Shanar Congregations, the people would not allow our horsekeepers or other servants, being Pariahs, to draw water at the village well. The people would draw the water and give it to the servants. Now no distinction of this kind is made. Pariahs and Pallars in passing through a Shanar village would not be allowed to do so with shoes on their feet. Now they go in and out as they pleased. Some progress has even been made in intermarriage of the several castes: I have six such cases in this district.

In a meeting with my agents at the beginning of the year, *caste* formed one of the subjects of conversation; and to my question, "Is caste gaining or losing ground among us?" they seemed to be unanimous in the expression of their opinion that it had *largely lost ground*. Our Boarding Schools and Institution were regarded as exercising a great influence for good in this direction. In fact it is but natural to conclude that young people of different castes, when they live for a long while under the same roof, use the same vessels, partake in common of the same meal, rub together in the same class and play the same games, cannot easily in after life stand upon the distance which caste would place between them.

In reference to the measures to be adopted for the eradication of this evil, I feel that no rules too strong can be imposed on those who offer themselves as agents for the Lord's work, but with regard to others not so employed, great allowance must be made for the difficult position in which the early Missionaries have placed both the people and us, and therefore some milder form must I think be used in dealing with them.

EWD. SARGENT.

o

Rev. J. D. Simmons, C. M. S.
(Courtallum,)

15*th July*, 1867.

In accordance with your request by Circular dated June 7th I beg to submit to your Lordship the following replies to the several questions put.

1. Among the Native Agents employed in the Panneivilei district, there are Vellalars, Maravers, Shanars, Pariahs, and Pallars. These eat together at the monthly meeting. The food is commonly cooked by a Shanar. I do not think any of them would object to the food being cooked by a Pariah, but I have not as yet asked the question.

2. In our Boys' and Girls' Schools respectively there are Vellalars, Maravers, Shanars, Pariahs and Pallars.

(b.) In the Girls' School the food is cooked by the girls. All take their turn in the cooking.

The Boys' food is cooked by an old Vellalan woman. She was appointed in Mr. Tucker's time. Both she and an old husband are dependent upon this means of livelihood. There is no other reason why such a high caste should be employed.

(c.) No distinction whatever in time or place is observed for the time of eating.

3. I have not yet taken any steps to promote general social intercourse in eating and drinking amongst the Communicants. But I shall henceforth endeavour to have an annual social feast.

4. I have endeavoured to promote the re-marriage of widows of castes hitherto opposed to it. Many of the people have agreed to endeavour to remarry young widows, but no re-marriage has taken place as yet during my charge of the district.

J. D. SIMMONS.

Rev. J. Thomas, C. M. S.

Mengnanapuram, 3d October, 1867.

Question 1. "Have you taken measures, &c. &c.

Ans. I have.

Question 2. "If there is a boarding school, &c."

Ans. There are two Boarding Schools for boys and girls.

(a.) The pupils in my schools are principally Shanar, with a small proportion of Pariah, Maraver and Vellalar.

(b.) Shanar.

(c.) No distinction of time or place is observed at meal time among the pupils belonging to different castes.

Question 3. "Have any measures been adopted by you, &c."

Ans. I have no control over the social habits of my people, excepting indeed to take notice of whatever might be morally wrong. I have no means of bringing Communicants to eat and drink socially together except by making feasts at my own expense for them all to join in promiscuously. They would be very much pleased with a good meal of curry and rice provided in this way at any time, but I believe it would not in the least influence their general social habits.

Question 4. "What progress have you made, &c."

Ans. I have encouraged the re-marriage of widows to the utmost of my power. The result is that in Mengnanapuram District 27 widows have been married.

In Satthankullam 6.

In Asirvathapuram 5.

As the Native Christians in these parts are almost entirely Shanar, the question of Caste seldom or never occasions any difficulty. It is only in Missions where the converts are gathered from different castes, that its evils are likely to be felt.

J. THOMAS.

Rev. J. Whitchurch, C. M. S.

Pannikullam, 15*th July*, 1867.

1. Several years ago, when I had charge of this district together with the old Paneivadali (now Sivagasi) district it was customary for me to give the Agents food, instead of batta, at their monthly meetings. This was cooked by persons of different castes. I found no difficulty in the arrangement, and only discontinued it on account of the expense it incurred. Could this be supplied, I should be very glad to recommence it. At present nothing is done to ascertain caste feeling in this respect.

2. The pupils in the Boys' and Girls' Boarding Schools consist of Maraver, Shanar, Paller, Pariah, and Kuruver castes. A Paller cookwoman has been employed in each School. There is no manner of distinction in time or place, at meal or any other time; between the different castes.

3. No further steps have been taken with regard to the Communicants, than that they sit promiscuously both in the congregation and at the Lord's Table. Thus it happens that a Vellalan will often receive the cup immediately after a Pariah or Pallan.

4. Occasions for the re-marriage of the higher caste widows have been so seldom that hitherto no steps have been taken by me in the matter. Lower castes make no objection to the re-marriage of widows. In conclusion I beg to say that it is known throughout the congregations that I entirely disapprove of caste, although I have not made any stringent rules with regard to it. I believe the Christians are gradually giving it up, and I should rejoice at some measure being adopted to help them on a little further in the matter.

JOHN WHITCHURCH.

Mr. Cruickshanks, C. M. S.

Palamcottah, 15th July, 1867.

In the School under my charge there are at present six Native Teachers, including two Tamil Munshis, who are all Christians. Of these one, a Vellalan, is a convert from Hinduism. He seems most free from caste feelings, and, I am sure, has abandoned caste to the extent of voluntarily and publicly eating and drinking food prepared by persons held to be of a lower caste than himself. Having eaten more than once at my table, he has cleared this point of every doubt. The others have sometimes accepted a piece of cake and called for a tumbler of water at my house, but I have never otherwise subjected them to any test, knowing how far they would go and where they would stop. They will not only eat food prepared by casteless cooks under the pressure of extraordinary circumstances, but, as Communicants, at the Lord's Table, are in the habit of drinking out of the same vessel from which persons of inferior caste have just sipped their respective mouthfuls. In short they may be held to have gone as far as most Native Christians have done in this respect, who are the least swayed by caste prejudices, and the freest from its unhealthy influences.

And yet with all this in their favour, they do not, in my opinion, seem thoroughly to realize their deliverance from the bondage of caste. They still cherish caste feelings and adhere to caste customs, though in a modified form, just to the extent, as one may say, of keeping open the door of friendly intercourse between themselves and the men of caste among the Hindoos by whom they are surrounded. For instance they may receive low caste acquaintances into their Verandahs and offer them refreshments if such hospitality be necessary. Some may go a step further and admit them within that part of their houses destined to the reception of strangers; but the

hospitality extended to them is that of high caste to low caste persons. At the same time I would not, by so saying, convey the impression that these individuals are either insincere in their profession of Christianity or undesirous of obeying or even adorning the Gospel by their life and conversation. Alas! they only forget that the spirit of caste is haughty and cruel and utterly inconsistent with the law of Christian love, which bids us "Do to others exactly as we would have others do to us." They do not seem to perceive and cannot understand the irreconcilable antagonism really existing between caste and Christianity, nor how they wound the feelings of others by treating them with a species of contempt which however well disguised never fails to betray itself to those against whom it is directed. In illustration of this, I shall relate the following circumstance which happened to myself many years ago. At a time when caste feelings among Native Christians were much stronger than they are at present, I made a short journey and, stopping at a Christian village to rest my cattle, I directed my servants to apply with my compliments to the head Catechist in charge of the village for the loan of a bucket that they might draw a little water from a well in the place; but he refused this simple request, and, as he assigned no other reason for such unkindness, I concluded that, as he saw amongst them one who was of a lower caste than himself, he feared that he might, by touching the bucket, pollute the vessel. I must however do him the justice to add that when spoken to on the subject a long while after by a Native friend of mine, he denied all knowledge of the transaction, thus endeavouring to escape both the charge of inhospitality and the suspicion of acting under the dictation of caste feelings. Since then a great change for the better has come over the spirit of Native Christian Society; and I would fain

hope that as years advance and Native Christians improve in civilization, these feelings will be replaced by more generous impulses, and the offensive practices founded on them exchanged for others more in harmony with the humane religion they now profess, and with the generous sympathies Christianity never fails to evoke and foster.

2. Mine is not a Boarding but a Day school. A few of my pupils are Christians; but the great majority are Hindoos of the caste called Vellalas, with a slight sprinkling of other castes. Amongst these may be seen the Brahmin, the Mahomedan, and the Pariah; but only few and far between and forming only a small proportion of the whole number in which the Tamil element predominates. These all read the Holy Scripture either in Tamil or English: and this fact being once known, it is hardly requisite to add that the evil of caste in particular as well as the evil of sin in general is pointed out to them, and this subject is frequently dwelt upon in the two senior classes instructed by myself and the one instructed by Mr. Huffton. I am free to say that these endeavours calculated to humanize as well as to evangelize their minds and hearts are not always in vain. In many cases their feelings are considerably modified; and though they still continue caste-bound in every sense of the word, yet henceforth they are swayed more by local opinion which they have not the moral courage to defy, than by any belief in the system of caste which, as far as they are concerned, they would willingly see abolished, if only a sufficient number of daring spirits could be found ready to begin the reformation. This liberal way of thinking, as it may be called in their case, strengthens while they continue in School, but seldom survives in the same degree after their removal from under the elevating influences in which it was slowly engendered and

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laboriously developed. Still with a few exceptions they are in after life never so completely caste-ridden as their neighbours who have never enjoyed similar advantages with themselves founded upon the wholesome training received in a Bible School conducted on Christian principles.

And here I would gladly illustrate these observations by adducing one or two instances of Hindu Youths, in consequence of their training in a Bible School, rising at times superior to caste feelings and prejudices. But being unable to do so at present otherwise than by alluding to them in this manner, I shall merely mention the case of a Christian youth, who after he had been for sometime instructed in my School abandoned Caste to the extent of voluntarily and publicly eating and drinking food prepared by persons of a lower caste than his own, first at my table and subsequently elsewhere. He has since been ordained to the ministry, a happy circumstance for the Mission in whose service he is engaged, and what is more remarkable, a Hindu youth, a Schoolfellow of his, who broke caste in my house at the same time with himself, is now also a Clergyman of the Church of England, and, I believe, held in high esteem as a valuable agent of the Church Missionary Society. These Native Ministers of the Gospel are the Rev. M. Perianayagum labouring in Tinnevelly and the Rev. W. T. Satthianadhan similarly employed at Madras.

3. The circumstances of my School do not afford me either the means or the opportunity of offering any remarks on the subjects embraced in the 3d, 4th and 5th Questions of the circular which I have now had the honor of replying to. I only regret that neither my time nor talents permit me to render my answers more to the purpose and more likely to conduce towards furthering the objects contemplated in your Lordship's thoughtful and judicious enquiries.

M. CRUICKSHANKS.

Rev. J. Cornelius, C. M. S.

Paneiadipatti, North Tinnevelly, 13*th July*, 1867.

1. There are at present 7 Catechists and 7 Schoolmasters in my District, all of them almost entirely supported by the C. M. Society. These 14 helpers belong to 6 different castes, the highest of which is Vellalar and the lowest Pariah. The intermediate castes are Maravar, Shanar, Semman, and Pallar. I think I can truly say that all of them have freely partaken of food in the houses of friends who belong to lower castes than themselves. Still I think most of them would rather shrink from eating in a low caste man's house *in the presence of their Heathen friends and caste Christians*. As far as eating is concerned, I think I can boldly say that the Mission Agents under my care have publicly abandoned caste.

3. Most of the Communicants in my District would I think gladly eat with persons of low castes. Some of them however would rather excuse themselves. I have not however asked them to prove outwardly that they have left off caste. The Catechists and I take every opportunity to speak to them about the evils of caste. The very fact that they freely join in the Holy Communion proves that to a certain extent they have left off caste for they all eat of the same bread and drink out of the same cup. In former times I was told that in some Congregations they used to have 2 Cups, one for high castes and the other for low castes; and in some Churches the Minister I was informed allowed caste Christians to receive the Lord's Supper first and after them the low caste people. I need not say that such practices are not only foolish, but altogether anti-Christian. In North Tinnevelly such things were never heard of. When a caste Christian is admitted to the Holy Communion, he looks upon it as an incipient step to the giving up of caste. I however wish to see a more public avowal of

the abandoning of caste among our Communicants. It is not easy to bring it about. In the first place the propriety of asking them all to eat together will be questioned. In the second place how are those who are unwilling to abandon caste to that extent to be dealt with? Will it be right to put them out of the Communion? In the third place to avoid after-inconvenience and unpleasantness, will it be right to ask a man before admitting him to the Communion publicly to prove that he has left off caste? Such are some of the difficulties. It will not be prudent to make the abandoning of caste compulsory. I should like to have any useful suggestions or advice on these points.

4. Enquirers and Christians in my District are chiefly Maravars, Pallars and Pariahs. These castes freely allow their widows to marry. I have very few Christians belonging to castes which do not allow re-marriage of Widows, and among these there are very few widows to be found. Hitherto I had no occasion to speak on this subject. It is however freely admitted by our Christians that early marriages and prohibiting widows from marrying are two sources of many and great evils. There is every reason to think that these will be gradually removed, as even now widows are permitted by their friends to marry and they themselves are easily induced to do so.

5. It must not be forgotten that low caste people have as much caste as the high castes, if not more. Even a chuckler who is looked upon as belonging to the lowest caste will not eat with certain castes. It is easier to persuade a high caste man to give up caste than a low caste man. When the former abandons caste he does it to a greater extent than the latter.

Every one will easily admit the Anti-Christian nature of Caste and the necessity of removing it *in toto*. But the difficulty is how to get rid of it. Harsh and strict

measures will do very little good. Mild, gentle, yet firm measures ought to be adopted.

We cannot expect a caste man to give up caste entirely all at once. It is an evil which cleaves to him as closely as his own skin. The dirt has been accumulating upon him for centuries, through several generations, and it is vain attempting to remove it all at once.

The Hindu holds caste in the place of rank. The former is sinful, the latter is lawful and necessary. When we seek to remove the evil, we must so act as to show that we do not wish to do away with all distinctions of rank which arise from wealth, learning, position and birth. With this view the difference between caste and rank must be distinctly shown; and how, while caste is contrary to the spirit of love and humility inculcated in Scripture, the distinctions of rank are in accordance with them and as such must be maintained.

If low caste people were taught to cultivate good manmers and gentlemanly habits of cleanliness and decorum it will greatly facilitate the removal of caste prejudices. In up countries where they appear mean and dirty caste exercises greater sway than in towns and large cities where they are more clean and neat. The very word Pariah carries with it a sense of meanness and impurity. Education and civilization must help Christianity in pulling down this strong hold of Satan.

I always felt that caste though a great evil would die of itself, if the contrary good qualities were fully maintained among our people. The more love to God and His people and true Christian humility prevail, the sooner will caste prejudices fly. I sometimes ask my Catechists and Schoolmasters to write essays or sermons upon the evils of caste to read to their people. Sometimes I make people of different castes to sit together to teach them what Christianity requires.

Generally old people are subject to caste prejudices more than young persons; and therefore, as one generation after another passes away, much of the strength of caste will be destroyed. Every year caste prejudices are losing their hold upon our people. It is not now as in former days.

More earnest prayer is required. With prayer our people must be made to know that God's word is very much opposed to caste in all its forms and degrees. Sometimes I ask my people to commit to memory some verses out of the Bible which bear upon this point. Generally speaking gentle and persuasive measures will be attended with much lasting good. Compulsory measures on the contrary may do for a time, but will soon prove of no avail. Love can do what authority cannot do.

JOS. CORNELIUS.

Rev. D. Devaprasadham, C. M. S.

Sivagasi, 22d July, 1867.

If we pay attention to the subject of caste, we shall find that the Christian congregations now, as compared with them formerly, are gradually leaving off the improper customs and the sinful zeal which they had in reference to it. Formerly they would not touch each other. One would not enter the house of another. One would not touch the vessels belonging to another, or allow his own to be touched. One would not eat the food prepared by another. These cruel and injurious combinations springing from pride, ignorance and evil custom, the Christians have given up. But when I say have given up, I must not be understood to say that all Christians with one consent have given them up. Although they will go to each others' houses, although

they are no longer separated but in communion, yet they will not *freely* (i.e. with pleasure) eat in each other houses. Although there may be the mind to eat, yet the fear of the world still rules over many. But many Christians have with a full mind given up these and in the matter of eating and drinking are in close communion with each other. There can be no doubt but that this improvement is due to the Christian religion and to the teaching of the Bible.

Only in the matter of marriage all are zealous for caste distinctions. Many Christians have no mind to intermarry without distinction of caste. On this account many persons are hindered from entertaining the thought of becoming Christian. Although many confess that idolatry is vain, that Christianity is true, and that it would be a good thing to join it, yet when they think of the subject of marriage they are prevented from coming, knowing that it is contrary (on the one hand) to the Christian religion to take a wife from their heathen relatives, and (on the other) that the Christians will not be willing to give their daughters or sons in marriage to them, independently of caste distinctions. Some Christians are willing to intermarry, but the fear of the world and the influence of relatives get the mastery over and prevent them. Yet I think that by the grace of God this fear and evil influence of relatives will soon cease to enslave them and that Christians will give up caste in their marriages too.

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DANIEL DEVAPRASADHAM.

Rev. D. Gnanamuttu, C. M. S.
Rev. A. Samuel, C. M. S.

Nallur, 6th July, 1867.

1. The Catechists and Schoolmasters in the Nallur district who are maintained by the C. M. Society do, as we are well aware, eat together publicly and, as we hope, voluntarily too when they meet together at Nallur without observing caste distinctions; but we are not able to say that they, with an exception or two, are free from observing them in their houses.

2. No Boarding Schools or Institutions are under our charge.

3. As to the Communicants, they do not observe any caste distinction either in sitting in places of public worship or in partaking of the Lord's Supper. Beyond this, no further progress has been made among them in the abandonment of caste-distinction. They are however constantly admonished and exhorted to do so.

4. With regard to the Re-marriage of Widows, measures have been taken; and we are glad to state that some progress, though very small, has been made among those castes in which widows are not allowed by the heathen usages of the Caste to marry again.

5. We beg to remark under this head that though a slight progress has been made in renouncing caste among the Mission Agents as we have stated above, we think that until intermarriage is carried on, caste distinctions will not be effectually erased from the minds of the Christians. For we know perfectly well that the young men trained in the Institutions at Palamcottah publicly eat without any dictinction as long as they are there, but observe caste distinctions when they go to their friends. To promote this, it is indispensably ne-

cessary that the Church and State should help and disown caste altogether in every respect by considering and calling all of them by one and the same name of Christians, and by one title, without recognizing at all the various names of titles which are expressive of the various castes, and which are in our humble opinion great hindrances in the way of abandoning caste; by employing them promiscuously and irrespective of their former castes and by entitling all Christians to the same civil privileges and treatment. As long as the different names and titles of different castes are recognized by the Church and the Government, and civil privileges are granted according to the highness or lowness of the Caste of each, this much lamented evil will, we humbly but strongly think, gain strength rather than be weakened and effectually destroyed.

D. GNANAMUTTU.
A. SAMUEL.

Rev. Jesudasen John, C. M. S.

Kadatchapuram, 20th July, 1867.

1. I beg to say, I have not taken any measure to ascertain, whether every Native Agent, whether Catechist or Schoolmaster or Schoolmistress in the Kadatchapuram District, receiving his salary in whole or in part from the Society, with which he is connected, and labouring under my superintendence, whatever be the caste to which he belongs, has given up caste to the extent of voluntarily and publicly eating with persons of a Caste supposed to be lower than his own, food prepared by persons of that caste.

2. I have not any Boarding School for Boys or Girls, or an Institution, to make the experiment stated in the second question.

3. I have not adopted any measure hitherto to ascertain the abandonment of caste amongst the Communicants under my charge in eating and drinking, except in social intercourse. They agree in social intercourse as far as I know; I mean, in sitting together with persons of low castes on one mat in the Church and touching each other and entering their houses. But in eating and drinking with persons of low caste they are thought to lose their caste. I beg to say, the caste feeling is still very strong in the minds of many of my Communicants. About eight years ago my late father, the Rev. J. Dewasagayam, once permitted a Christian Washerman to draw water in the Mission Well. Almost all the people at Kadatchapuram, among them most of the Communicants, stood against his order and began to persecute the washerman and caused a great deal of trouble. But he took measures to subdue them, by referring them to the rules of the Mission village and especially the word of God which destroys the pride of Caste. I fear still that the spirit of caste is not entirely gone.

4. Re-marriages of Widows are deemed by the majority of the Shanars in my District a great insult and disgrace. There are only two widows in my District who married during the last eight or ten years. I do constantly admonish from the word of God, that such marriages are plainly authorized from the word of God. But, I lament, that they rather fear the world than God, in this matter. I do also at the same time bring to their remembrance, the evils which were found among some widows not married and how they are put out of the Congregations, &c. I know several instances, that Parents and relations did their utmost that their widowed daughters should

not enter into the marriage state. Nothing but Caste feeling was at the bottom of this, and the heathen usage of caste forbidding to marry again.

5. To the question asked with regard to my mode of procedure in dealing with the Caste prejudices of my people, I beg to say, I continually set before them the evil of Caste feeling and rebuked them whenever I saw the evil. I always do this, praying to God to open the eyes of these people, to see the evil of Caste, by the Outpouring of His Holy Spirit.

JESUDASEN JOHN.

Rev. J. Nullathamby, C. M. S.

11*th July,* 1867.

Until now, by the grace of God, I am doing His work.

I. On the 20th April last Rev. J. Whitchurch placed the Paneivadaly District under my superintendence. There are three Catechists, three Schoolmasters, and two Schoolmistresses: and these eight keep no caste in eating.

II. There is no Boarding School in this District.

III. The congregation under my charge consists of people whose widows are at liberty to marry again.

IV. There is no distinction made in taking the Holy Sacrament of the Lord's Supper.

J. NULLATHAMBY.

Rev. M. Periyanayagam, C. M. S.

Alvarneri, 15th July, 1867.

In reply to the first question I have great pleasure in stating, that I have about 15 agents, including Catechists and Schoolmasters, attached to the Mission District, committed to my care; and I have ascertained beyond a doubt, that every one of them has abandoned caste to the extent of voluntarily and publicly eating food, prepared by persons of a lower caste than his own. They have not only eaten with me separately and together; but with each other at their respective places. Though of different castes, they have never scrupled to eat food prepared by my cook, who is a Shanar; and they have evinced the same indifference to the caste of the cook at the houses of their friends and acquaintances. They freely invite or receive one another into their houses, and without hesitation eat the food set before them, never for a moment enquiring or caring by whom it was prepared. This is the result of my observations, and I believe I have not been deceived. Any attempt on their part to do so would hardly escape my detection; for I was once myself a caste man, and am not ignorant of the shifts and contrivances resorted to by the half-hearted amongst those, who have apparently renounced all distinctions and practices inculcated by the institution of caste and followed by those who respect its principles and customs. I well remember, when I first entered Mr. Cruickshanks' School at Palamcottah, how staunch I was in my attachment to caste, and how I resisted all his endeavour to induce me to think and act more in accordance with the liberty of the Gospel. At last after many months of persuasion, one argument above all others went home to my heart, and compelled me, however reluctantly at first, to abandon every vestige of caste and prove myself, by my utter disregard of its

requirements, a sincere Christian and a hearty disciple of the Lord, who commands His followers to love one another and to do by each other as they would be done by. The argument that effected this change in my feelings was this :—the Lord Jesus is your God and Saviour, and He made you, and died for you, and you profess to love and honor Him. This being the case, what if He came down on this earth, and invited you to eat and drink with Him in any company that He chose to have on the occasion? Could you find it in your heart to say no? Would you dare to refuse on any pretence whatever? Nay would you hesitate, even for a moment, to sit down at His table? These were questions which I could not and dared not answer in the negative; and the thoughts which they suggested overwhelmed me with confusion; and I resolved henceforth to avoid even the suspicion of being capable of such horrid impiety. And then I concluded by reasoning thus: If I may eat with the Master, then surely I may eat with His disciples also. And now it strikes me that the lower the caste is, the better it will be for all of us who wish to hear the Master address these words to us on that day, " Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." Hence giving up caste, not in a half and half sort of way but entirely and once for all, I would say, signifies " Loving mercy, doing justly and walking humbly with our God." Thus my mind was made up, my resolution taken, and I gladdened the heart of my beloved Tutor by breaking caste, first privately in his house in company with a promising youth, a school fellow of mine named Theroovangadum, called after his conversion to Christianity Satthianathan. And both of us have since then become ministers of the Gospel, and have all along, I trust by God's grace helping us, done every thing in our power to discountenance caste, and to

liberate its victims from the fetters it forges for its followers. Hence I may, as I have done above, lay claim to the secret, by which I may test the sincerity of the Mission Agents under my charge, when they profess to be free from caste influences and to renounce caste practices.

2. I have no Boarding School attached to the Mission District, placed under my care, and hence I cannot answer the 2d enquiry of your Lordship's circular. The only Schools with which I am concerned are day schools attended by heathen as well as Christian pupils: and, both are therefore, I believe, so circumstanced in regard to the instruction imparted to them, as to understand that neither Christians nor Hindoos should observe the distinctions of caste in the eating of food and in social intercourse. This is a point of which I cannot speak with much confidence at present; but which I shall attend to more carefully in future.

3. Amongst my Communicants, I have done nothing more, to further the abandonment of caste distinctions in eating and drinking and in general social intercourse, than I have done amongst my Catechists and Schoolmasters, as intimated in my reply to the first question. This, however, is a point calling for serious consideration; and I will accordingly give it additional attention, and endeavour to improve upon what has been done already.

4. No opportunities for encouraging the re-marriage of widows have occurred amongst my people. I have therefore been unable as yet to do any thing towards either introducing or popularizing the re-marriage of widows among those castes, in which widows were not allowed by the heathen usages of the caste to marry again.

5. I believe I have now said all I am able to offer on the subject of caste; and having nothing more to add at

present, I beg leave to conclude these remarks, with my humble but sincere prayers for the success of your Lordship's endeavours to accomplish the objects contemplated in the Circular, which your Lordship has done me the honor to address to me, in common with my brethren, the Native Clergy, labouring for the spiritual welfare of India, in the Diocese of Madras.

M. PERIYANAYAGAM.

Rev. V. Devanayagam, C. M. S.

Vageikulam, 8th July, 1867.

Caste is, no doubt, the bane of India; hindering thousands and tens of thousands of my benighted country men and women from receiving the Lord Jesus as their only Saviour. May God the Father of every good gift and every perfect gift direct and guide you to adopt such measures as shall be suitable to overcome this great enemy of the cross; and may He in His great mercy richly bless your effort with success.

I. With reference to the first question, I am glad to be able to say that measures have been adopted, ever since the Sivagasi Mission was established in North Tinnevelly, that the Agents receiving their salaries from the Society, though they have been of different castes, should eat together the food prepared by low caste people. I have with me under my immediate care 6 Catechists and 5 Schoolmasters of 6 different castes, viz: Vellalan, Maravan, Shanar, Iluvan, Pallan and Pariah: and they have all, with the exception of one Schoolmaster, a Maravan, (one who is newly appointed) publicly eaten together without any caste distinction. The Schoolmaster referred to being one who has newly come out from heathenism, he has not as yet overcome the fear of the world; though he is convinced of the folly of caste dis-

tinction, and though he has eaten food in my house where he knows caste distinction is not observed.

II. I have no Boarding Schools under me, to answer the question alluding to that point.

III. I have 92 Communicants gathered from 8 different castes: and not one of them, I am thankful to say, has any caste prejudice as far as eating and drinking are concerned. I may here mention an instance illustrating what I say on this point. One of the Communicants under me, a man of good caste and one who is well to do in the world and who has many rich heathen relatives about him, has been freely and voluntarily eating with his Chucklar brethren who are considered to be the lowest and most degraded caste here: and this was done not in private but in a place where it might be noticed by hundreds of people. We were going together with the Chucklar Christians to one of the Meetings held at Palamcottah where, though we had so many high caste friends, we prepared to eat with his low caste friends who had cooked his victuals on their way. Nor is this all. Of all my baptized Christians, who are 400, coming as they did from 14 different castes of people, I can scarcely think of any of them who has any scruple to eat with his low caste brother. Such being the case, I have not made any special effort to make my Communicants do away with a thing which they have already done away of their own accord.

IV. With reference to the re-marriage of widows, I have not as yet experienced any difficulty in my District, and so I have taken no step as yet to remove the evil. It is true a good many Naiks have come over to Christianity in my Section, among whom the re-marriage of widows is considered to be the greatest disgrace imaginable: but none of their wives and daughters could be persuaded to become Christians. It is not however

impossible for the Lord to open their eyes to see the wondrous things in our Holy Religion and to bring them to it. We shall then, no doubt, make them see the folly of their cruel and unnatural custom.

V. DEVANAYAGAM.

TRAVANCORE.

Rev. H. Baker, C. M. S.

Cottayam, 2d July, 1867.

I. Every Mission Agent in the several districts under my charge has professedly given up caste in every shape. They have eaten in public with Christian converts from the lower caste. Some of them are originally Arrians, Chogans, and a few of slave castes. Still, *some may* still object to eat in a Pariah or Poolean *hut,* under the pretext of the filthiness of the inmates; but they make no distinction whatever of caste where other circumstances are equal, nor would it be allowed if discovered.

II. I have had *Boys'* boarding schools, and now have a *Girls'* boarding school for

(a.) 50 children. They are of Syrian, Arrian, and Chogan parentage, *one a Poolean, and two Nairs:* the rest are about equal in numbers.

(b.) One cook woman is *Chogan,* and the other a *Syrian.*

(c.) Diversities respecting food, caste, clothing, times of feeding, &c., are never thought of.

III. My constant endeavour has been to form mixed Congregations but I sometimes fail. At *Mallapalli* there is one Syrian congregation, two of Western Poolaries and another of Eastern, each a mile or two apart from the other. They are strongly opposed to inter-

communion. At *Thalawaddi* there is a Syrian Congregation with two or three Chogans in it, but a slave *Chapel* exists a few hundred yards across the river. On a few slave converts entering the door of the *Church* at the instance of the Missionary, the old Syrians left by the windows. I hope to remove the slave Chapel, but doubt whether they will be received by the Syrians into the Church.

At *Pallam, Kollata and Erecaste,* the Syrians would not allow me to introduce *Chogan* converts 15 years ago. The difficulty is now over, and at the two latter even Pariah converts partake of the Holy Communion with the rest, while at Pallam the slaves attend two Chapels more central for themselves.

At Tirruwella, Allepie, Mundakayam, Trichoor and Kannancollum there is no difficulty in the principal Churches respecting mixture of castes but in many small Congregations the worshippers are exclusively of *one tribe* or caste. This has arisen simply because none of any other caste had joined us there. A determined conduct has produced a gradual and sometimes imperceptible progress in these respects, and the advance is still going on, but I fear some of our agents are lukewarm. Nair officials and Brahmin landlords have so much power over a rural population, in this heathen and independent country, that in many cases, *utter ruin* would follow on a hasty union of Sudras, Syrians, Chogans, &c., with Pooliars and Pariars. If our converts would consent to be treated as outcaste Pariars, and be shut off from admission into courts, be turned off the high road by every Nair and not allowed within six yards of any one of the higher castes, I do not suppose we should find any difficulty in carrying the point at once, in *all* our places of worship; and it is only in those places where the heathen influence is *small*, that we have yet thoroughly

succeeded. I am now trying to amalgamate two congregations at Arpucurry; one Chogan, and the other Poolean. The latter has members of it, most turlulent in *forcing* themselves into the presence of Nairs and Bramins and "*polluting*" them, as it is termed, and getting beaten or into prison and then reporting themselves persecuted for Christianity's sake. The Chogans of the place have a powerful head of much influence and wealth, and bear themselves as men of the superior caste. It sometimes seems hopeless to unite these diverse elements. Yet by God's grace, constant pressure on what is caste-like, and a growth in Christian life must in time bring success.

IV. We have no difficulty in the re-marriage of widows. There may be in the case of Bramins, but the question has not yet arisen.

V. I have refused the Lord's Supper to persons who would not renounce caste, as well as dismissed agents who would not allow Poolears and others to come near them or treated other lower caste men as inferiors. I think all our agents should be called upon to make a strong renunciation of caste, and even think no one should communicate in our Church, who would not kneel at the same table with a Poolear or Pariah. I have attempted to be explicit both with regard to what has been done in my district and also as to the present position of the feeling and question—and feel sure your Lordship has by no means overrated the evils arising to the Church from a continuance of caste feelings. I may also venture to say that, all our Native Clergy and the *majority* of the agents being of *Syrian birth,* their feeling regarding this evil is not, I fear, so strong as it should be, else it would have become more weakened among our people.

HENRY BAKER.

Rev. A. Johnson, C. M. S.

Allepie, 16*th July,* 1867.

1. I have not taken any *direct* measures to ascertain whether every Native Agent, labouring under my superintendence, has given up caste to the extent of voluntarily and publicly eating, with persons of a caste supposed to be lower than his own, food prepared by persons of that caste; but my general intercourse with them and my observation of their conduct lead me to conclude that they have given up caste to this extent. For, the readers conduct monthly "love feasts" among the people, at which each one partakes of food prepared by the members of the house at which the meeting is held. These meetings are held in rotation at the house of each native Christian, whatever be his supposed caste, and are attended by all the Mission Agents.

II. There are two Boarding Schools (one for boys and the other for girls) at this station.

(a.) The annexed table will show to what castes the pupils belong and in what proportions.

BOYS' SCHOOL.

No. of Boys.	*Father's caste.*	*Mother's caste, i. e., as heathen.*
4	Fisherman.	Fisherman.
2	Chogan.	Chogan.
1	Syrian.	Syrian.
1	Fisherman.	Chogan.
1	Chogan.	Syrian.
1	Romanist.	Chogan.
1	Chogan.	Carpenter.
1	Tamil Chettie.	Tamil Chettie.
1	Syrian.	Chogan.

(b.) Their food is prepared by two women, of whom

one belonged to the Fisherman caste, and the other to the Tamil Chettie caste.

(c.) No distinction of time or place is observed at meal times amongst them.

GIRLS' SCHOOL.

(a.) No. of Girls.	*Father's caste.*	*Mother's caste.*
1	Romanist.	Washerman.
3	Syrian.	Syrian.
1	Fisherman.	Fisherman.
9	Chogan.	Chogan.
4	Romanist.	Romanist.
1	Soodra.	Chogan.
2	Romanist.	Chogan.
1	Tamil Chettie.	Romanist.
1	Tamil Chettie.	Tamil Chettie.
1	Chogan.	Carpenter.
1	Pulaya or slave.	Pulaya or slave.

(b.) Their food is prepared by the same persons that cook for the boys.

(c.) No distinction of time or place is observed at meal times among them.

III. The "love-feasts," mentioned under Question I, at which the Communicants especially attend, further the abandonment of caste distinctions in eating and drinking and in social intercourse amongst them.

But the converts from the Pulaya or slave caste do not attend at the same love-feast as the other converts. The reason of this is, because their homes are far from the rest of the people; except in one instance at Cawalum. I am hoping ere long to blend both Congregations

into one at this place. But in effecting this, much caution is necessary; otherwise the converts from the Pulaya caste may become puffed up with pride. Both classes meet at the Lord's Table together.

IV. This question does not affect my Congregations.

ALEXANDER JOHNSON.

Rev. R. Maddox, C. M. S.

Mavelicara, Quilon, 17th July, 1867.

I have much pleasure to be able to inform you that Caste observances are entirely unknown in this District. From the very commencement of the Mission my predecessor, Mr. Peet, discountenanced every thing approaching to distinction : and to this day I could not point out a single individual who does not, outwardly at least, conform in every respect to the same requirements. Consequently, with regard to

(Q. 1.) I can safely affirm there is not one agent who would not eat voluntarily and publicly with any Christian convert irrespective of all former caste. Regarding

(Q. 2.) There are two Boarding Schools in this Mission District, one for boys and one for girls. All eat at the same time and in one place. There are Syro-protestants and Heathen converts in both Schools. There are no distinctions. The food is prepared in one place and by one man, a Chogan convert, assisted by various sorts of people.

(Q. 3.) In this Mission we have monthly prayer meetings in each Congregation, held at each person's house in turn, presided over by a Native Clergyman or reader, as the case may be. These Meetings are attended by all. At the close of each Meeting all eat together, and no question is raised as to who are present or by whom the food has been prepared.

(Q. 4.) I have no such class of persons at present in my Mission.

(Q. 5.) In this Mission, strange as it may appear, the principal difficulty we find is not so much with regard to caste prejudices among Heathen converts as a high notion of superior sanctity prevailing amongst Syro-protestants. I have had troubles in this respect. Only the other day a person having died at one of my out-stations, Kodawalania, the people sent word to me begging me to come over and bury the deceased. The Rev. Mr. Kurawella was absent at the time on sick leave; I could not go, as it was Saturday evening and I had to prepare for an early journey the following morning to visit an out-station in an opposite direction; so I sent the Rev. Mr. Joseph instead. There was a great disturbance and trouble upon his arrival, because I had not come or sent in my stead a Syro-protestant Native Clergyman to perform the ceremony! I was much grieved at this, and sent for the leading men of the Congregation, and talked to them very seriously about their shameful treatment of the Rev. Mr. Joseph, warning them against the evil spirit of pride they had manifested.

Some time ago at Kannit a Syro-protestant had a marriage at his house, to which he refused to invite some Chogan converts in opposition to the rule in our Congregations. He was fined for his breach of order, and threatened with further punishment in the event of future opposition. In a few months after this the man left our Church and rejoined the Syrians.

This is nothing after all but caste feeling—Christian caste, if I may be allowed to use such a term to express my meaning. Trusting that what I have added concerning this Syrian influence at work in our Missions, though not directly called for in your letter, may yet not prove altogether out of place in your Lordship's present exami-

nation—trusting that the present movement on your part may be blessed to the end, so earnestly desired, of striking one more blow at this great evil and continued hindrance in our holy work * * *

R. MADDOX.

Rev. J. M. Speechly, C. M. S.

Cottayam, 20th August, 1867.

I have not taken particular measures to ascertain accurately the feeling of caste amongst my people, but will endeavour to answer your Lordship's inquiries as far as my experience and information extends. I have put your Lordship's questions into the hands of my Reader and model Schoolmaster. I shall embody their answers, as far as I approve, in my own.

1. Our Agents, Reader and Schoolmasters, eat voluntarily and publicly food prepared by lower castes than themselves. The slaves are exceptions, they stand alone at present. My above imformants say, that this is owing to their unsatisfactory mode of preparing food, and not from caste feeling. I am prepared to admit this in portion; but their outcaste position and separation doubtless has instilled into the minds of our people, as well as others, a feeling allied to caste, if the principle is not actually involved.

2. If any caste distinction was brought to my notice amongst my Students in the Institution, I should give it no place for a moment: but since my superintendence no case of the kind has been brought to my notice.

(a.) Amongst my Students are to be found.

Brahmins............ 3
Nairs (Sudras) 2
Syrians.................17
Chogans. 2
Pannikan.... 1

SCHOOLMASTER

Kannian..... 1

(b.) Their food is prepared by a Chogan and his wife (Sawyer caste). I have had complaints about a want of cleanliness in the food prepared. The man is old and infirm and unable to do as he ought, and so gives reason for this complaint.

(c.) None that I am aware of.

In our Girl's School.

(a) There are,

Syrian	16
Chogans	3

(b.) Prepared by a Chogan young woman.

(c.) None.

3. In our prayer-meetings, when there is a feast, all eat and drink together. At our marriage feasts there is no caste difference observed. I understand the places of honor are generally given to Syrians in our marriages. This is owing to their being the most respectable of our Community. Measures for the abandonment of caste distinctions have not been made in this Congregation by me, the need not presenting itself.

4. I have had no case which involves this question. Amongst the heathen the re-marriage law being confined to so few, I should imagine that generally this question has hardly presented itself in our Missions.

5. I find on the subject of marriage, feelings displayed which savour of caste. We had a superior girl (a Chogan); and though I offered a large dowry, I could not get a suitable young man from the Syrians to marry her. If you look on the charitable side of this case, the girl's family would not be meet for a respectable Syrian to become related to. However I married her to a Nair, who as a heathen would have been defiled by her touch. But he was a pious young man, and in leaving heathenism had likewise left its abominable customs.

Another case where the young man's great-grand father had been in a Syrian family as a Servant, baptized

from heathenism, his family is now very respectable; yet he was refused by a parent for his daughter; and the above reason was put forward. A respectable Syrian will refuse the marriage of his children with a Brahmin or Sudra convert unless some worldly inducement offers.

Our dealings with the slaves is one requiring wisdom. Our people might be scandalized if we give them undue prominence, and they themselves puffed up with uudue conceit. My own opinion is that, whilst entirely abnegating the principles of caste, we should draw them on by degrees to enjoy communion with others in Christian privileges and liberty.

In some Congregations slaves mix with the rest: but as my slave Congregation is some distance from this, I do not invite them here, for there is no reason.

Our Missionaries have had to contend with caste, but no event has occurred in my experience which has caused me to take decided action. I believe, should any slaves embrace Christianity around us, I might experience difficulties in admitting them to public worship: for I have understood, on the late Mr. Hawksworth proposing it, some of the people were prepared to leave the Church.

I think in these things, whilst carefully opposing and discountenancing the principles of caste, we should seek the spirit of wisdom, and moreover not ignore proper civil distinctions. We must endeavour to discern things that differ, and in all our dealings with our Native brethren, not to lay a yoke on them which we ourselves are unable to bear.

J. M. SPEECHLY.

Rev. G. Curian, C. M. S.

Cochin, 18*th July*, 1867.

1. In my station where Christianity holds the ascendancy, there is very little predominance of Hinduism, as in the neighbouring heathen states. We have here converts from almost every caste. The Catechists and Schoolmasters here have no objection in eating with converts of lower castes, food prepared by persons of that caste, as long as it is done cleanly and palatable to their relish.

2. In our Boarding schools here, both for boys and girls, we have children of the second or third generations of converts, whose ancestors were Chogans, as well as those of Pulayers who are of the lowest caste, though the latter is numerically smaller in proportion. The food is prepared by converts from the Chogan caste and there is no distinction of time or place observed at meal time among the pupils belonging to different Castes.

3. There is no caste distinction amongst converts here as a body, and it is superfluous to add that it does not exist amongst the Communicants.

4. Whereas the heathen usages, not to remarry widows, are not binding on converts to Christianity, the converts from those castes do remarry, as persons and circumstances agree.

5. With regard to question 5, I beg to state that converts of higher castes have to my knowledge very seldom intermarried with Pulaya converts; nor are they invited to attend at the feasts, &c., of the latter; but the former have no objections in inviting the latter to their feasts and to partake of food with them; this is a mere distinction of position. As to my procedure with regard to the suppression of caste prejudices, I am not in the habit of giving the least countenance to caste prejudices.

G. CURIAN.

Rev. J. Eapen, C. M. S.

Mallapalli, 8th July, 1867.

1. I am happy to say that I have never found any reluctance on the part of the Agents under my care to eat publicly with converts from a lower caste the food prepared by persons of that caste, since they voluntarily eat with converts from the Chogan caste. They do not however eat the food prepared by the Poolaya and the Pariah converts. But the objection arises from other feelings rather than caste.

2. There is no Boarding School under my care.

3. The Communicants under my care are composed of converts from the Syrian, Nair, Chogan, Poolaya and Pariah castes. Of these the three former classes mix freely with each other in general social intercourse and eat and drink together in public feasts, &c., and occasionally intermarry. The two latter classes though they had observed as much distinction of caste between themselves as other castes in their heathen state, have with difficulty been persuaded to abandon it since they became Christians ; for they now mix with each other in eating and drinking and in general social intercourse. The Communicants however from the Syrian, Nair, and Chogan castes, do not eat together with those from the Poolaya and Pariah castes. They live in separate villages, and have prayer houses of their own. But the high caste converts sometimes join with them in public worship : and though they do not eat with them or the food prepared by them, they have no objection to approach them and to partake of the food brought in contact with them.

4. Those castes in which widows were not allowed by

the heathen usages of the caste to marry again, do not belong to my Congregation.

5. In the village vernacular day schools no caste distinction is allowed, on which account high caste children generally keep aloof.

J. EAPEN.

Rev. Kollatta Jaco, C. M. S.

27*th July,* 1867.

I am now stationed in the District of Pullam over which Reverend H. Baker is the superintending Missionary.

I understood that Mr. Baker has replied for the District. I do agree with his statement and sentiment.

KOLLATTA JACO.

Rev. Koshi Koshi, C. M. S.

Olesha, 15*th July,* 1867.

1. The Catechists and Schoolmasters in the Olesha mission pay no regard to Caste. The converts from the Chogan caste always invite whom they like among the Mission agents to their weddings and other feasts. They accept the invitations, and openly sit down with the converts to partake of food prepared by them.

2. The second inquiry relates to Boarding Schools, &c., of which there are none under my care.

3. The Communicants of Olesha are for the most part Syrians by birth, who according to the ideas grounded on caste distinctions are much superior to the Chogans, and hold nearly the same social position as that of Soodras. In many parts of the country they do not touch or even approach a Chogan, for fear of being de-

graded in the eyes of the high caste heathen around. But our Communicants from the Syrian body, though they formerly looked down upon Chogan Christians with contempt, now regard them as brethren; and such as live in the neighbourhood of the latter class go to their feast when invited and eat with them. A few Syrian families, not being neighbours of the Chogan converts, have not had their renunciation of caste tested in the above manner. Therefore, with the view of putting them to an open trial, I proposed sometime ago that the Congregation of Olesha should be divided into three portions of equal or nearly equal number of families; and that each division should consist of both Syrian and Chogan converts; and that their prayer Meetings, which conclude with a feast, should be attended by all the members of the division to which the person at whose house the meeting is held belonged, and by them only. This proposal, while it lessened the expenses of the feast and removed the grounds for the dissatisfaction sometimes felt by the uninvited, had the advantage of bringing the two classes into closer union. After some opposition at first, the measure was agreed to by all except Chogan Christians, who objected on the ground that it would increase instead of lessening the expenditure on their side, as they would not exclude any one of their own body, while there will be an additional number of guests besides to be provided for. Though my plan failed on account of the above objection, it was then seen that the Syrian members of the Congregation were free from caste feelings, by their unanimously consenting to the plan being carried out.

The same familiarity however is not observed towards Poolaya or slave Christians in respect of eating and drinking together. A serious hindrance to this union is the extreme want of cleanliness in the huts and habits of

the poor slaves. Added to this is, also, the fear of the caste Hindoos, amongst whom the higher classes of our people live, and whose opposition they would not excite for the sake of the feasting with the Poolaya Christians. But that they do not abstain from eating with them out of regard to caste feelings on their own part, is proved by their openly ignoring and disregarding the absurd Hindoo notions of contracting defilement by touching or approaching a Poolaya. For both Syrian and Chogan converts, whenever they have occasion to mingle with the slave Christians, never bathe in consequence, to wash off the supposed pollution. And such is the nature of this silly institution of caste that whoever breaks it in one respect is as guilty as if he break it in all respects.

4. Your Lordship's fourth enquiry, I think, was not intended to apply to Travancore, where there has never been any objection to the re-marriage of the converted widows belonging to the castes alluded to.

K. KOSHI.

Rev. G. Matthan, C. M. S.

Tiruwella, Cottayam, 10*th July,* 1867.

1. The native agents under me are composed of Anglo-Syrians and Nair and Chogan converts. All these eat and drink together publicly as well as privately; and the two former have no objection to partake of food prepared by Chogan or Shanar converts who are supposed to be lower than they.

2. As there is no Boarding-School in this Station, there is no room for measures to assimilate different castes. But in the village Schools under me, children of high and low castes are taught together without any distinctions of the kind being allowed.

3. The Communicants under me, consisting of Nair, Syrian, Chetty, and Chogan converts freely mix together and eat and drink with each other as if they had been of the same caste. It is however to be observed that the slave converts form a separate body, with whom the rest of the Christians have no social intercourse. I am however persuaded that this distance arises, not from caste prejudices but from the social disabilities under which the former still labour, and from certain peculiar habits of theirs which are revolting to the feelings of the high castes. According to the more severe requirements of caste in this country, a high caste man is polluted not only by contact with, but by the approach of any one belonging to a low caste, from which he can only be cleansed by ablution before taking meals: and he loses caste without remedy if he happens to eat even though unwillingly the food prepared or touched by a low caste man. But our people frequently approach and come in contact with slave converts, and never think of bathing for the sake of removing ceremonial pollution. Though they do not eat the food prepared by the slaves, they do not object to partake of food touched by them, which, according to Hindu nations, is as much destructive of caste holiness as eating food prepared by them. In the Lord's Supper they all partake of the same bread and drink from the same cup.

4. As none of the castes among whom the re-marriage of widows is forbidden belong to my Congregations, the difficulty is of course not experienced by me.

5. Though the observance of caste distinctions as Heathen is much more rigid among the Malayalies than among the Tamulians, it is worthy of notice that as Christians, the former are decidedly more enlightened and liberal-minded on the subject than the latter. This is no doubt owing to the existence of a body of Christians

in the country, viz., the Syrians, who recognised no caste distinctions amongst its members. It is true that they keep up a sort of caste distance in their dealings with Heathens. But as soon as a man is admitted by Baptism into the Church, they treat him as one of their own class, however low he may have been as a Heathen. If it be true, as it is generally allowed, that this ancient community were originally converts of St. Thomas the Apostle, the disallowance of caste in their body may well be traced to Apostolical injunctions, a consideration which should make us more decided in our opposition to caste distinctions among our Christian converts.

Praying to our Heavenly Father for increased blessings upon this and other measures of your Lordship in behalf of the advancement of the kingdom of His Dear Son Jesus Christ.

G. MATTHAN.

TELUGU MISSION.

Rev. F. M. Alexander, C. M. S.

Ellore, 20th July, 1867.

It was always a leading principle with our departed brother, Noble, that the "kingdom of God was not meat and drink," and that enforced repression of caste by mere outward tests was of no avail so long as the heart remained unchanged. Acting on this principle I have ever made it an integral part of my teaching that "all are one in Christ Jesus," but I have never appointed any special test to prove that the Agents under my superintendence would eat together irrespective of caste. I have always taught them that there was no occasion to go out of their way in order to eat with a person who

in Heathenism would be thought lower than themselves; yet, if occasion required it, they should not fail to partake of food from such a person, as any hesitation in that respect would be an open sign of Heathenism, and would put a grievous stumbling block in the way of others.

In a great number of instances I have had clear proof that my Agents, high and low, hold no caste prejudices about food; I will mention only two.

1. G. Krishnayya, a Bramin convert, and my Vernacular schoolmasters who were all Malas, have repeatedly dined together at my house after the examination which is held monthly.

2. In the village of Tyalapolu I have a Chuckler convert; and every one of my agents has either taken food with him in their own houses, or they have gone to his house in the course of duty, and there they have eaten rice prepared by his wife and drank water from his vessels. So that there can be no doubt as to their Christian sincerity in this thing.

3. I can say generally that I have never noticed any trace of caste feeling amongst my Native Agents.

ii. A. Of the 29 Girls at present in our Boarding school, one girl is an East Indian and the rest are all Malas.

B. The Cook-woman is descended from a Tamil Pariah.

C. We have no different castes in our school; and if we had, no distinctions would be allowed. Indeed I do not think that any would be expected by our girls. We once had a Toti girl in the school, and she was treated in all respects like the others and no trouble was ever made. I may mention that in Mrs. Sharkey's Girls' school there are representatives of many castes; and no distinctions are made or even taught. We do not take

any special means to guard against caste; we only speak about it as occasion serves.

III. The majority of our Communicants belong to the Mala caste. We have never had occasion to further social intercourse between the different castes. The Chuckler Christians mentioned above are Communicants; and they have frequently attended with other Church members at Wedding feasts and Christmas dinners, where all are expected to attend.

IV. All our converts are from the Mala and Chuckler castes. In these there is no difficulty about the re-marriage of widows. It is a thing frequently done amongst the Heathens of these castes; and it has been done more than once amongst ourselves.

V. We cannot say we have had much or indeed any trouble from caste prejudices. All our people belong either to very high or to very low castes. Whether it arises from this or some other cause I do not know; but I can speak for my own people and for the Mission generally, that we are not troubled by caste.

F. N. ALEXANDER.

Rev. W. Ellington, C. M. S.

Raghapuram, 27th July, 1867.

I. All the "Native Agents" of this district are at present of the Mala caste. A heathen Mala, though he is himself regarded as an outcaste by Brahmins and Shudras, would not, I believe, consent to eat with a Chuckler; but our people are all taught, from the first, to give up all such notions and prejudices. About ten days ago, two agents who were accompanying me on tour, were invited to supper by a Chuckler Christian, and the invitation was accepted as a matter of course.

II. Until recently, there was *one* Caste girl in our Bezwarah Boarding School; but the food was all dressed by one person, who is a Pariah.

This is all that I am able to state in the way of "information," respecting the important questions contained in your Lordship's letter.

W. ELLINGTON.

Rev. J. Sharp, C. M. S.

Masulipatam, 25th Sept. 1867.

I must humbly ask your Lordship's forgiveness for delaying so long to reply to your circular letter of 7th June last regarding caste, and I hope that I shall have it, as your Lordship knows that our Masulipatam Mission has again been heavily visited, and that the hand, which should have given the replies to your queries, lies mouldering in the dust. I cannot hope to give the information and light on the subject, which Mr. Sharkey could have done, while at the same time his death obliges me to write what I can on behalf of the whole of our station at Masulipatam and its District, as there is no other Missionary there with independent charge, except J. Thornton, Esq., to whom the Rev. J. E. Sharkey's Vernacular Boys' Schools have now been transferred.

2. With two or three exceptions, of which I will speak presently, our converts at Masulipatam consist of two castes only, and these so far apart, that many of the practical difficulties respecting caste among Native Christians have hardly yet had an opportunity for arising. The converts from the Anglo-Vernacular school have mostly been Brahmins, and all of them have from the time of declaring themselves Christians entirely resigned their caste. Every meal, that they have since

taken, has been prepared by low caste servants (Malas); the tuft of hair and thread were removed at the time; and they have, as occasion offered, "voluntarily and publicly" eaten with persons of a caste lower than their own. Some of them too have married wives of lower caste than their own, there being none of the latter to be had. They mingle with the lower castes at the Lord's Table.

Not only the C. M. Society's agents, but *every* Native Christian admitted to baptism here removes the hair tuft previously, as it is here regarded as a distinctive mark of heathenism, whatever it may be elsewhere. I only remember three among the general body of converts, who are not of the Mala caste: two of these are Sudras, next *above* the Malas: the other a Chuckler, next *below* them. As regards the former, they have married Mala wives and mix without distinction among persons of that caste. With regard to the latter alone some trouble has arisen, not of course on his part, but from the unwillingness of a few of the Malas to associate with him on equal terms, or to allow him to live near them. I think, however, that there is sufficient room for considering that much of this feeling may be justified by dirty habits on the part of his wife. But still the case will show, that we may have caste difficulties arise at some future stage of the Mission, when the converts are more numerous, from castes which immediately border on one another, and that these difficulties do not occur regarding the highest castes alone.

4. The Christian Boys in the Boarding School here are, I think, all Malas: they have a monthly allowance given to them, with which they provide their own food, two or three clubbing together and taking it in turns to cook.

5. Three high caste widows, as far as I know, alone have yet joined us. Two were old and died soon after

becoming Christians. One is now in Mrs. Sharkey's School, and I do not know that any objections have ever been raised against her marriage on the ground of her being a widow. Among the lower caste converts, marriages of young widows have taken place.

6. Throughout the Mission here we are, I believe, of one mind, and determined, as the Lord may give us wisdom and grace, to do all we can to destroy such a source of self-righteousness, pride, and tyranny as Caste, at the same time that we are prepared to preserve all such legitimate subordination of rank in society as Providence renders inevitable and the Word of God approves.

JOHN SHARP.

P. S. The above has been laid before
the Rev. A. H. Arden, M. A.
the Rev. M. Ratnam.
the Rev. Ai. Bhushanam and
J. Thornton, Esq.,

and received their approval. I am inclined myself to think that compulsory regulations will do little really to root out an evil, which adapts itself so readily to the natural propensities of a sinful heart, and that in efforts to deepen the Christian spirituality of our Native Converts and in prayer to the Holy Ghost its chief remedy must be found. J. S.

Rev. J. Clay, S. P. G.

Cuddapah,

Camp Jammalamadagu, 17th July, 1867.

1. All the Native Agents in the Mission under my charge, with one exception, belong to the caste called Mala in the Telugu, and Pariah in the Tamil country. Their social intercourse, as far as I am aware, is confined to persons of their own caste whether Christian or heathen. They have never voluntarily and publicly eaten with persons of a lower caste, and I have never required them to do so as a proof that they have given up caste. Throughout the whole course of my labours in this Mission I have never thought it necessary to submit them to such a test; and I believe that if I were to call upon any one of them to sit down to a meal with, and prepared by, one of the Mathiga or Chuckler caste, which is supposed to be inferior to the Mala, he would shrink from it with repugnance, and, if he did not positively refuse, would consent with the utmost reluctance; not because of any idea of pollution, but because it would be considered as a lowering of his social position, and because such a thing had never been done before by any of his class. The one Native Agent who is not a Mala, but a Sudra by caste, was a destitute orphan, and supported in the boarding school by a gentleman formerly of this district. He was educated exactly like his other schoolfellows, and in his social conduct differs in no way from the other Agents.

2. *(a.)* All the pupils in the Boarding-school are Malas.

(b.) The person who prepares their food is a Mala.

(c.) All the children partake of the same food, at the same time, and in the same room.

3. With few exceptions all the Communicants are of the same caste, Malas. They of course make no distinction amongst themselves. I have never required them,

as a proof of the sincerity of their love for the Lord Jesus, to associate on equal terms with persons whom they consider of a lower caste than themselves. I doubt whether any of them would consent to partake of meat or drink from a Mathiga. The few Communicants who are Sudras by caste submit to the same Church discipline as the others. They sit indiscriminately in the house of God, and partake of the elements of bread and wine in the Eucharist with the others without distinction. In all Church matters they conduct themselves exactly like the others. I have never required of them, as a proof that they have given up all caste distinctions, to mix freely and unreservedly with the Mala Christians, to eat with them and to invite them to their houses.

4. None whatever. I made two attempts to effect such a marriage and failed in consequence of the strong opposition raised against it by the relations of the widows. They seemed to look upon it as a disgrace that a widow of their family should remarry. The opposition on the part of the relations of the men was easily overcome. Viewing the question abstractedly, I should have supposed that, if any opposition were raised to the re-marriage of widows, such opposition would come from the relations of the men seeking widows in marriage; but in practice I have found it just the reverse. To understand what to us seems strange and contradictory, we must have some idea of the feelings of the native with reference to the intercourse of the sexes. Marriage among them is held in great honour. Adultery is a crime which often entails the heavy punishment of exclusion from caste; but concubinage is a matter of indifference, and approved of in the case of a man who has not the means to defray the expenses of a marriage. While therefore the prescription of centuries is against the re-marriage of widows, and so reflects a disgrace in the eyes of those whose social affairs are regulated by

the simple force of habit, on those who admit of any infraction of this rule in their families, the evils attendant upon perpetual widowhood are in their estimation simply reduced to nothing, as the widow may, without any disgrace among them, live under the protection of any man, who considers that he is doing her a kindness by taking her to live with him. I do not look for much success in the re-marriage of widows among Christians till their moral sense has been educated as regards the intercourse of the sexes ; till they come to feel that all intercourse except that sanctioned by God's law is a sin, a pollution. Perhaps here we must wait for another generation before we can hope to see them imbued with this feeling. I have at times been shocked at the cool and indifferent way in which I have heard some headmen of congregations speak when matters of concubinage have been brought to notice. The man perhaps was too poor to marry, and that seemed sufficient to justify his conduct in their eyes. The woman was a widow. As regards her, their opinion amounted to this—"What does it signify, she is no one's property." She is her parents' property till they *sell* her in marriage. She becomes the property of the man who purchased her (the price varies between 16 and 32 Rs.) to be his wife. If unfortunately she becomes a widow, she is no one's property, and so, according to them, may dispose of herself as she likes, and no injury is done thereby to any one.

5. In conclusion, my Lord, I beg to state freely and unreservedly my views on caste. I have adopted no practical measures whatever for combating or suppressing caste prejudices in this Mission, because the evils of caste have not shewn themselves in the congregations under my charge; all the members, with a very inappreciable exception, being Malas. I take every opportunity of

teaching them the common fatherhood of God and the common brotherhood of all men; and of inculcating upon them the duty of loving all men and doing good to all men, for the sake of Jesus Christ, who assumed our common nature and died to redeem all. But I have never considered it necessary to tell any Christian that, in fulfilment of that duty, and as a proof of the sincerity of his faith, he should associate on an equality with a Mathiga, go and eat with him, invite him to his house, give his daughter in marriage to the Mathiga's son, and take the Mathiga's daughter for his son. I should consider this as placing unnecessary burdens upon, and prescribing unwarrantable tests to the members of Christ's body. In my opinion, and I express it with all deference, such a proceeding involves the sin of "lording it over God's heritage." In God's house, and especially at the table of the Lord, and in all religious matters, I would insist upon the perfect equality of all castes and admit of no distinctions; and in our Boarding Schools it should be the rule that all the scholars be treated alike, and that they associate as members of one family, which they are for the time being. But there I would stop. To interfere in the domestic and social affairs of any member of my Congregations, and to prescribe for him there, would in my opinion be simple impertinence; it would be a stretching of my authority over matters with which it had no concern. To frame rules of social intercourse for our native Christians, to make such rules tests of Church-membership; to exclude one, for instance, from the table of the Lord, because he refuses to eat with a Christian brother whom he considers to be of lower caste than himself, this in my opinion is priestly tyranny. Such things have been done in Churches in India, and I therefore refer to them.

Caste is indeed a terrible evil, a frightful hindrance to the progress of the Gospel; but harm has also been done by the injudicious way in which it has been dealt with by Missionaries in India.

JOHN CLAY.

Rev. J. F. Spencer, S. P. G.

Kalsapad, 4th July, 1867.

1. No, except in one case; for all the Agents who are employed in the Kalsapad Mission were, with that one exception, Malas or Pariar; and he was a Boya. He eats with his fellow-labourers without scruple, and has married a young woman descended from Pariar.

2. *(a.)* All the pupils in the Kalsapad Boarding School are Malas.

(b.) The cook is of Mala descent.

3. All the Communicants in this Mission (save the one above mentioned) were Malas before conversion, or are of Mala descent.

4. Wherever I have found, among those under instruction, widows living in a state of concubinage, I have, in the absence of valid objections, had them married. Besides this, I have had two widows married; but they were virgin widows. Among the heathen Malas, when a young widow is handed over to a man for concubinage, a very small dowry is demanded. In the case of widows among the converts, I promise to arrange that no dowry shall be required of those who will consent to marry them.

5. *(a.)* The Madigas or Chucklers are considered a lower caste than the Malas; and none of the former have embraced Christianity in the Kalsapad Mission. Personally and through the Mission Agents, I invite them to enter the Christian fold; and the invitation is urged

by a few of the more advanced Christians. In one or two of the Stations, the Madigas sometimes flock to the doors and windows of the Chapel during the Sermon on Sundays.

I frequently teach the Christians (especially the young) that when they became Christians they lost their caste; and now neither need nor ought to own to being Málas or Chandálas (a term of reproach). This pleases them as they think of the higher caste heathen. I then extend the argument to the Madigas, and tell the Christians that the humanity which our Lord assumed and glorified is shared by the Madiga; that he too is loved and was bought by Jesus; and that St. Peter once lodged with a tanner.

The Madigas are a very dirty class; and I have never known any of them employed as domestic servants by Europeans or any others. I have never thought it necessary to try and train any of them in my own service; partly for the above reason, partly because none of them in these parts are Christians, and therefore it is hardly as yet necessary to test the principles of the Native Agents in reference to them; and partly because the introduction of one of them into my kitchen would probably drive away my other servants. But I have publicly drunk water handed to me by a Madiga in a Madiga hamlet; and some of my boarders have, of their own accord, drunk water out of wells frequented only by Madigas. When Madigas come to me for medicine, I sometimes admit them into my room; and I let it appear that I use the same vessels for them as I do for others. Once in the case of a sick child that required immediate nourishment, I, in the presence of several, gave it food in a vessel used at my table.

Among the Malas themselves there is something like caste distinction. Of some of them the women throw

the scarf or upper portion of the cloth over the right shoulder, and some over the left. People of these two classes eat together, but never intermarry; though they sometimes live together in a state of concubinage.

J. F. SPENCER.

Rev. A. Taylor, S. P. G.

Secunderabad, 29th July, 1867.

In reply to your Lordship's circular dated 7th June, I beg to state that I have no persons, at present, in my Congregation, who ever pretended to what is called caste; and consequently the questions annexed to it do not apply to my Mission.

I may however be permitted to give my views on the subject, as I believe that it is one that is very difficult thoroughly to understand, and that it requires further investigation in a humble and prayerful spirit.

It appears to me that the Hindu Religion gives a coloring to all institutions and observances of its followers, and that it is only in this way that social distinctions have become connected with it; that as they have been found beneficial to society, the support of Religion has been added to give them increased strength and stability. Hence when a Hindu becomes a Convert, he naturally desires to keep his place in Hindu Society, while he at the same time most sincerely renounces his former creed and all observances connected with it. It may be difficult for others to disconnect the religious element from mere social distinctions; but a sincere convert may conscientiously think that he is both able to do so, and has actually, in his own case, done so. It therefore seems to me that great caution is necessary that we do not lay a greater yoke on the necks of young converts

than they are able to bear, lest Satan should take advantage of any measures we may adopt, so as to harden their hearts against the Truth. Whilst therefore I would suggest the necessity of discouraging caste distinctions in our Boarding Schools, in regard to the preparation of food, I would take the liberty of stating that any measures for the renunciation of caste among our Catechists, Schoolmasters, &c., ought not to be attempted, as they are likely to do much harm to the cause of Christianity. The truth as it is in Jesus will do more to eradicate unchristian prejudices than all the Rules that we can frame and enforce.

If I have written any thing contrary to the general opinion of Missionaries, I beg your Lordship will forgive me.

A. TAYLOR.

UNION THEOLOGICAL SEMINARY NEW YORK